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Biographical.

GERALD MASSEY.

A POET AND REFORMER WHOSE WRITINGS ARE HOUSEHOLD WORDS.

In the year 1854 there appeared in the London Athenœum a long and laudatory review of the "Ballad of Babe Christabel" and other poems. It was therein proclaimed that another poet had arisen on the English horizon—one whose story and position as a teacher and a preacher (not merely as a singer) invested him with unusual interest.

Hepworth Dixon discovered to the world outside Massey's sphere the existence of the new poet. One day Dixon, caught in a shower of rain, took shelter in a news-vender's doorway not a hundred miles from Gray's Inn road. While standing there he was attracted by the front page of a publication, the title line of which was represented by an arrangement of bayonets and daggers. Upon that page there appeared a poem which opened thus:

"Filing out the red banner, its flery front under Come gather, ye champions of right; And roll round the world with the voice of God's thunder,

The wrongs we've to recken, oppressions to smite." The rain ceased, and Dixon went his way with the words of the "Song of the Red Republican" ringing through his brain. Some time afterward he called at the Athenœum office, and found among other books that had been recently sent in for review a volume of "Poems by Gerald Massey." Turning over the leaves in a cursory manner he came upon "Fling out the Red Banner!" and paused; he had met with that before. And in due course

the review of Massey's poems appeared in the

Athenaum.

Massey had previously published a small volume entitled "Voices of Freedom and Lyrics of Love," and Dr. Samuel Smiles, the author of "Self-Help," had written a biographical sketch in Eliza Cook's journal, in which he affirmed that no poet of his class had done anything equal to Massey's lyrics at twenty-two years of age. Dixon's announcement was echoed throughout England and the United States. The London Times described the poet as a "young man who had fought his way to the temple gate of fame, sword in hand." It considered these poems "most remarkable and interesting." "May the summer day be fair." it said, "as the spring dawn is bright. The end of this thing ought to be better than the begin-

Walter Savage Landor issued from his retirement, and became the "old man eloquent" in praise of the young poet. John Ruskin on a particular occasion wrote him a warm and appropriately letter

preciative letter. Massey began as one of the "men of forty-eight," and his earliest songs were a result of the birth-throes of that revolutionary time. When Gerald Massey was here some ten years ago a New York judge, addressing him in an after-dinner speech, said: "I have often made the walls of Tammany ring with your Men of Forty-eight."

after dinner speech, said: "I have often made the walls of Tammany ring with your 'Men of Forty-eight."

The London estimate of Massey's poems was sendorsed on this side of the Atlantic, and they were reprinted by Derby Brothers, New York, Later on they were included in the famous "Blue and Gold" edition of the poets published by Ticknor & Fields of Boston. At the present time two volumes contain Massey's poems written up to the year 1870. These are on sale in Boston, but there has never been a collected edition issued in England. Indeed, the author's poetry is far. better known in America than at home, and at a London reception it was stoutly maintained by two American poet, and the English people present were not sure enough of their ground to dispute the claim. One reason for this is that the author has not been kept before the public. On his previous visit to this country Mr. Massey met with men who had carried his book of poems as literally a "bosom companion" during the warr. He met with one soldier who showed him his copy with a bullet mark upon it, the book having sawed his life, being placed over his heart. At Minneapolis a lady asked the author to write his name in her copy of his poems. She had been deputed by the women of Ohlo togo to Harper's Ferry on a mission of mercy and pray that a reprieve might be granted to old John Brown and his young men. "Before being led to execution, Stevens, one of the death-devoted band, gave her his blessing and his only book, his one voltoning the present general manner. One of his poems, called "Nebraska," which inst poems, called "Nebraska," which the first appeared-in-his be-New York. Thibune (for which he present general manner. No man's word aduring the present general manner. No man's man's word aduring the present general manner. No man's man's man's man's man's

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GERALD MASSEY.

the light of later events, with his allusions to the

Through the winding ways of the wilderness,"
and the "many who would fall on the way to
the land of promise."
In the year 1864 Mr. Massey put forth his
theory of Shakspeare's sonnets in a large and
elaborately written volume the germ of the
work having been an article in the Quarterly
Review, for which he wrote during some years
under the editorship of Mr. MacPherson. His
theory has been adopted in Germany, where the
sonnets have been translated and arranged by
Herr Krauss in accordance with Mr. Massey's
rendering of the drama contained in them.

Herr Krauss in accordance with Mr. Massey's rendering of the drama contained in them.

A well-known American writer affirms that Massey "has made the most subtle and curious study of Shakspeare, as shown in his writings, which has yet been put forth."

The last volume of poetry issued by Gerald Massey in the year 1869 was called "A Tale of Eternity, and Other Poems." In this the author unfolds a personal experience of abnormal phenomena, with which he asserts that he lived nomena, with which he asserts that he lived face to face in his own house for many years. In a preface to his "Book of the Beginnings," Mr. Massey explains that he once thought that mythology originated in the mysteries of abnormal phenomena. Twelve years since he set normal phenomena. Twelve years since he set to work to try and reach the root of the matter. He mastered the Expetian hieroglyphics and learned to read Hebrew and other languages. These studies were pursued in sickness and in health. For the greater part of that long period he has been buried with his book, unheard of and unseen. His work is at last finished in four noble volumes. For ten years he has kept silent, in order that he might have something new to say. He has now come to America to say it, his latest lecture being a result of his fundamental researches. George Jacob Holyoake, who re-cently heard Mr. Massey lecture in London, testifies that no one has ever made such profound researches in his special subjects as Mr Massey. His vast work is for the few; his dis

courses are for the many.
Friends of Marian Evans (George Eliot) have heard her say that she had the character and heard her say that she had the character and career of Massey in mind when she portrayed her "Felix Holt, the Radical." The two first met in an American publishing and boarding-house kept at one time by John Chapman in the Strand, London. Massey was also a coworker with Maurice Kingsley and Tom Hughes in the coöperative movement made by the so-called Christian Socialists.

Gerald Massey was born among the canal boat folk of England at the wharf near Tringherts, in the year 1828, and his history affords one of the most unique illustrations of self-help in personal education among living men. In

in personal education among living men. In the year 1862 Lord Palmerston placed him on

in personal education among living men. In the year 1862 Lord Palmerston placed him on the list of literary pensioners as a poet, and the first of all who in our time have sprung from the working classes. This national recognition was made at the instance of the chief literary men and women of England.

Mr. Massey's works include "Voices of Freedom and Lyrics of Love," 1850; "The Ballad of Babe Christabel," etc., 1855; "War Waits," 1855; "Craigorook Castle," 1856; "Havelock's March," etc., 1860; "The Secret Drama of Shakspeare's Sonnets," 1864-1872; "A Tale of Eternity, and Other Poems," 1869; "Concerning Spiritualism." 1872; "A Book of the Beginnings," 1881; "The Natural Genesis," 1883. He was at one time a copious contributor to periodical literature, wrote reviews for the Athenaum during ten years; also articles for Murray's Quarterly and the North British Quarterly. He has been a contributor to Chambers Journal, Hugh Miller's Witness, the Daily Telegraph; the New York Tribune, All the Year Round, Good Words, Punch, Cassell's Magazine, etc., and is

many never think to inquire as to their origin or authorship. They are parts of the language. They have struck home, not only to the hearts of the toilers, but to those of all sympathetic and thoughtful people who are studying and seeking the best ways and means to solve these intricate social problems, and relieve the world of its heaviest burdens.

EVOLUTIONS AND REVOLUTIONS. Rev. Henry Ward Beecher's Lecture upon that Subject.

In Music Hall, Boston, on the evening of Nov. 20th, before a large audience, Rev. Henry Ward-Beecher lectured on "Evolutions and Revolutions," in the Roberts course. Mr. Beecher said that the theory of evolution had not been established until our day, and that it was scarcely twenty-seven years since it began to be unfolded. The doctrine of evolution had become popular through the writings of Tyndall. Huxley and Spencer. This was because it had drifted away from the old thoughts of religion. Readers of evolution literature soon found themselves unbelievers; consequently it was not unratural that the Church opposed it. To a large extent the public has been averse to evolution. It was not his purpose, he said, to unfold the science of evolution, because it was evolution. It was not his purpose, he said, to unfold the science of evolution, because it was too comprehensive; but he would make a popular statement of its outline. Evolution was the doctrine of the divine method in the creation of the world. Evolution showed that the divine method was graduality, not instantaneity; it said that myriads of ages intervened before this world was ripe. Everything unfolded from a germ, he believed, and that was the doctrine of evolution. Evolution, he said, never had so firm a hold upon the whole body of scientific men as to-day. It had come to stay. There were two reasons why the doctrine of evolution was not accepted by all. One was the violent un willingness of men to admit that the violent unwillingness of men to admit that the human family evolved from lower animals: the other was that it would destroy the belief in the inspiration of the Scriptures. For him-self, he said, he would just as lief be descended from a monkey, as long as he had descended far enough. He did not so much care where he came from as to where he was going. Mr. Beecher then gave evidence that there was a God, in opposition to the statement of scientific men that there was not. There was such a thing, he said, as an intuition of God. There was a higher life than the physical life, he asserted, and he believed that the necessity of human life pried out for a God. The human human life oried out for a God. The human heart longed for something higher, which was perfection. Evolution would not destroy the Bible; it might destroy man's idea of the Bible, but it depended upon what that idea was. The Bible, he said, has its power not in its origin, but in its contents. It was not the exterior or physical teachings of the Bible that would make it ever exist, but its internal or spiritual teachings. He held that the Bible was inspired and that the whole human family was inspired the Bible was simply the record of the fruit of inspiration upon one particular people, the The Bible was simply the record of the fruit of inspiration upon one particular people, the Hebrews. Evolution, he asserted, did not sweep away the evidence of the inspiration of the Bible, nor did it destroy the power of prayer or the doctrine of sinfulness. He rejected the teachings of the fall of man in Adam, and said he did not believe an intelligent congregation in Boston would to-day tolerate such teachings from any pulpit. These teachings he denominated as "infernal." Paul, he said, was an evolutionist, but that he did not know it. Evolution had put in the public mind a clearer conception of sin, which, he said, was deliberate infraction of known rules.

TEN LITTLE TOES.

Baby is clad in his nightgown white, Pussy-cat purrs a soft good-night, And somebody tells, for somebody knows, The terrible tale of ten little toes. RIGHT FOOT.

This big toe took a small boy Sam
Into the cupboard after the jam;
This little toe said, "Oh, no! no!"
This little toe was anxious to go;
This little toe said, "Tisn't quite right;"
This little tiny toe curled out of sight. LEFT FOOT.

This big toe got suddenly stubbed;
This little toe got ruefully rubbed;
This little frightened toe cried out, "Bears!"
This little timid toe, "Bun up stairs!"
Down came a jar with a loud slam! slam!
This little tiny toe got all the jam!

—Our Little Ones.

The Medical Times and Gazette, an English journal, states as a "wemarkable" fact that there are in the House of Commons thirty-four or thirty-five members who are total abeliance men.

The Rebiewer.

THE NATURAL GENESIS; or, Second Part of A Book of the Beginnings; containing an Attempt to Recover and Reconstitute the Lost Origines of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthplece and Africa as the Birthplace. By Gerald Massey. 2 vols., royal octavo, cloth, pp. 552 and 536. New York: Scribner & Welford, 743-745 Broadway. It would be difficult. If Indeed possible to find in all

It would be difficult, if indeed possible, to find in all the range of modern literature, having for its purpose the enlightenment of mankind upon the earliest history of the earth's inhabitants, and the origin and development of their various forms of religious worship. a work of such vast proportions and importance to a student of those subjects as Gerald Massey's new book 'THE NATURAL GENESIS." the product of a dozen years of absolute seclusion from all other considerations, and devotion to this self-imposed task. It is proper we here state that the present volumes, two royal octavos of more than a thousand pages, form the concluding portion of the entire work, the first of which was published a few years since bearing the title, "A BOOK OF THE BEGINNINGS," in two similar volumes of nearly twelve hundred pages, the interpretation of Egyptian History and Mythology in Monumental and pre-Monumental times given in which for the first time, has since been corroborated by the more ancient Texts discovered at Sakkarah. Of those volumes, the Modern Review (London) said: "Mr. Massey is not a mere collector of, but his vast accumulations of fact and statement are sorted, sifted, questioned, and made to serve as the basis for theories which are new and astounding. The axe is now laid at the root of the tree in a very different fashion from what was done by Bishop Colenso, or the author of 'Supernatural Religion.'"

The work in its entirety is justly claimed to be not only one of original research, but one emphatically aboriginal, presenting the results of the battle for the doctrine of evolution transferred from the open field to the difficult defiles and mountain fastnesses of the enemy. There appears to have been, and doubtless has, an unseen power urging the author on to a study of the ancient monuments, ranging from the revelations of the bone-caves and the records of the stone age to the recent discoveries of hieroglyphic inscriptions, the cuneiform tablets, and the still extant language of gesture-signs. We are not alone in this opinion. Says an English writer: "He has ransacked all the archives of the most remote and curious knowledge, and by some strange power of intuitive perception has be come, as it were, a contemporary of the earliest ances tors of the human race, from 'the missing link' down

It was written, says the author, by an Evolutionis for Evolutionists, but it is even more than that definition naturally implies, for its tracings of evolutionary periods and conditions are along not only the physical but the mental progress of the human race. The reader will early in his study of the book discover that much he has been taught to believe to be the super stition of the ancients, if indeed not actual truths, had a foundation at least on facts as real as any which the most orthodox of our theologians accept and stoutly advocate as such. On the other he will also learn that what was among the ancients purely mythical, and never by them thought to be otherwise, has been adopted by these same theologians and by others as holy truth, in fact, as being directly transmitted from the great arcana of God's dwelling-place by himself,

to his children on earth. The human mind, says Mr. Massey, as summarized by the writer previously quoted, has long suffered an eclipse, and been darkened and dwarfed in the shadow of ideas, the real meaning of which has been lost to the moderns. Myths and allegories, whose significance was once unfolded to initiates in the mysteries, have been adopted in ignorance, and reissued as real truths, directly and divinely youchsafed to mankind for the first and only time! The earlier religions had their myths interpreted. We have ours misinterpreted. And a great deal of what has been imposed on us as God's own true and sole revelation to man, is a mass of inverted myth, under the shadow of which we have been cowering as timorously as birds in the stubble when an artificial kite in the shape of a hawk is hovering overhead. The parables of the primeval thinker have been elevated, so to say, to the celestial sphere; and we are in precisely the same relationship to those parables as we should be to astronomical facts, if we thought the serpent and bull, the crab and hawk, that give names to certain groups of stars, were real animai and bird, instead of constellations with symbolical appellations. The simple realities of the earliest time were expressed by signs and symbols, and these have been taken and applied to later thoughts, and convert ed by theologists into problems and metaphysical mysteries, which they have no basis for, and can only wrangle over en l'air, unable to touch solid earth with one foot, when they want to expel opponents with the other. The Greek and still more modern misinterpretations of ancient typology have made it the most terrible tyranny in the mental domain.

The author maintains that Africa, and not Asia, was the birthplace of articulate man, and therefore the primordial home of all things human; and that the race which first ranged out over the world was directly Kamite; the blacks of Britain and the blacks of Australia being two extreme wings-extreme wings extended from the same African centre. His researches have convinced him that the most ancient names and words are Kamite, not Aryan nor Semite; that is, they are words still extant in Africa, which can be brought out of that land together with the black race, but cannot be got into it backward from Europe or Asia, America or Australia. Numerous instances are given in support of this theory.

One object aimed at in these and the previous volumes is stated by the author in his "Explanatory" to be to clearly demonstrate that the true subject matter of "Holy Writ" belongs to astronomical mythology; "the history first written in the book above, that was sacred because celestial;" and that this has been converted into human history in both the Old and the New Testament. Delving in the historical depths of the remote ages he has found sufficient evidence to show that the "Fall in Heaven" was an Egyptian mythos previous to its being turned into a Hebrew history of man in the garden of earth; that the Exodus or "Com ing out of Egypt," first celebrated by the festival of Passover or the transit at the vernal equinox, occurred in the heavens before it was made historical in the migration of the Jews, and that all scriptural events of any magnitude had their prototypes in the astronomi cal devices of the ancients.

In the long and arduous labor of procuring, condensing and arranging the material for his work, it has been Mr. Massey's aim, as hestates to be foundational and to accomplish a work that should be done for the first and last time; to ascertain how the oneness in primitive thought bliurcated in duality and was differ-

entiated in expression by visible and audible signshow natural gestures got stereotyped as ideographs and hieroglyphics, why the letter A should win the foremost place in the alphabet, why mankind should come to worship a supposed divine being alleged to divide all things into three, as a mode of representing its own triune nature. His object has been all through to reach a root representation of the subject-matter, for the reason, apparent to all, that, as the doctrine of Evolution teaches, nothing short of the primary natural sources can be of final value, and that these have to be sought in the Totemic and pre-paternal stage of Sociology, the pro-religious phase of Mythology and

the ante-alphabetic domain of signs in language.
The meaning of many curious customs and rites can not be directly ascertained, for the memory is lost and the ritual of the cult was unwritten. Nor can it be di-rectly derived from nature, which has outgrown that infantile age of humanity, however lucky the guesses may be that we make. Hence the imperative need of the typological phase of these things to interpret that which was once natural. Typology had its origin in gesture-language, where a few signs, supplemented by a few sounds, served all purposes for expressing sensations, feelings and ideas. Typology embodied gesture-language and made it permanent; and the origin of both may be traced to the fact that men visualized thought in pictures long before they could convey them to others by words, just as deaf-mutes tell us their thought before mastering the alphabet of signs. The origines of mythology, symbolism and numbers, says our author, have all to be sought in the stage of gesture-language. For instance, a pin made crooked to throw into the "wishing-well" is a prayer made permanent. It is a survival of gesture-language; a kind of drawing made by the dumb for the invisible powers to see. The sign can be interpreted by the hieroglyphic Uten, a twisted bit of metal, signifying an offering, a libation, the appeal of sacrifice, therefore a type of prayer. Such sign-language is yet extant, and is illustrated by the Chinaman, who, falling to convey his meaning by words, will draw the ideographic character on the paim of his hand, or with his fan in the air, saying, "I mean that." Leibnitz has said that the writing of the Chinese might seem to have been in vented by a deaf person, its formation being so near to that of gesture-signs addressed to the eye. The most ancient of the Chinese characters, two hundred in number, are called Stang-Hing, that is, images or ideographic representations, and a considerable number of these are identical with the Egyptian.

A comparison of certain Egyptian signs with those of the American Indians tends to the conclusion that they had a common origin. The Egyptians engraved such hieroglyphics in granite and the Indians still figure them in the air; but the typology is at times identical, and the two continue to meet in one and the same meaning. The importance of establishing the truth of this hypothesis concerning the first means em-ployed for the communication of thought and recording the same, is evident from the fact that it is one of the chief foundation stones upon which the deductions and conclusions of this book rest; and so voluminous is the evidence the author furnishes on this point that no one who consults it will question its authenticity. On this evidence it is confidently affirmed that there have been continuity and development from the first, in accordance with the laws of evolution, and that there was but one beginning for language, mythology, and symbolism, however numerous the missing intermediate forms, or widely scattered the nearest links.

While the author has sought to prove, and not only to his own mind but to the minds of many others, that the current theology of our times is, and how it has been, falsely founded on a misinterpretation of mythology by unconsciously inheriting the leavings of primitive or archaic man, and ignorantly mistaking these for divine revelations, "he proceeds," as remarks a writer in the New York Tribune, "upon methods the soundness of which no evolutionist, at least, can question; and since he presents to his readers all the testimony upon which his conclusions rest, it is not difficult to check him as he goes on, and to ascertain how far, if at all, he is making unwarrantable deductions.... To the non-evolutionist the work will probably appear either unintelligible or wantonly wicked, since it involves, among other results, the relegation of the whole system of Christianity to the realm of mythology, the very historical existence of its Founder being denied, and the not altogether novel theory of the sun-myth being putforward as the origin of the alleged delusion upon which the religion was based. Necessarily, however, this conclusion is only reached after a long and elaborate study of the typology and primitive language of early mankind. these researches it must be conceded that the author has sifted the hest authorities; that he shows famillarity with a wide range of scholarship; that he has not undertaken to thrust upon the world an altogether crude theory, by straining, distorting or mutilating the evidence used on its behalf. In fact, he has succeeded in bringing together a great number of illustrations whose peculiarity is that they appear quite naturally, and because of inherent accord, to fortify his conclusions."

As the above writer very justly says: "Patience and determination are required for the perusal of such voluminous works, and the author evidently does not expect that his book will achieve a large circulation. If, however, it is read by the small minority of thinkers who, after all, give tone and tendency to the intellectual progress of the age, his aim will have been attained; and this limited range the work assuredly deserves. For it is an honest, intelligent, painstaking effort to apply the evolutionary principle to the beginnings of things, and to get at the real meaning of many mysteries by ascertaining how the beliefs which men have held have grown naturally. No doubt modern ethnology is very useful in this connection, for there is no lack of examples of savage, barbarous, half-civilized, and peoples of arrested development, to investigate. By the psychological growth of the modern savage we can tell with almost certainty what was the psychological growth of our ancestors, and of the ancestors of those ancient peoples the evidences of whose high culture have been preserved so wonderfully in the Nile Valley. And inquiries from the beginnings are becoming recognized as the only profitable ones. The school of which Mr. Herbert Spencer is the acknowledged chief and guide has proceeded mainly upon this method, though it has not always been true to itself, because perhaps it could not at once liberate itself from the influence of inherited and instilled falfacies. Mr. Massey has gone further in this research than any of his predecessors. Unhampered by educational bias of any kind, he was enabled to start from a more advanced point than any who preceded him, and as a result he has produced a work which must be characterized as the boldest and most uncompromising outcome of the evolutionary principle, carried out with an intrepid determination to arrive at the truth concerning all the subjects of the inquiry."

A man has to build his own monument: that erected after he is dead is not enduring.— Dr. J. R. Monroe:

Written for the Banner of Light. IMMORTALITY OF LOVE. BY E. B. BOBINSON.

I knock at the grave to inquire within Of the problem of death, if the spirit be there; There comes no response from those lips that had been My guide and protection in childhood's despair.

Does the turf cover the love of our mother? I tell you, ye faithless, it cannot be so! This love in my heart, this love is none other Than that she on childhood did fondly bestow.

'T would illumine that grave, this light of her love. As the light of the sun illumines the day; The birds would there sing to the flowers above, And heaven would come to the spot where she lay.

But say you the spirit is lost on the air, As lost is the stream when it reaches the sea? Remember the sun-cloud arising from there Revisits the mountain and waters the lea. Portland. Ma.

Banner Correspondence.

Massachusetts.

NORTH SCITUATE, -A correspondent informs us that an entertaining and instructive scance was given by Dr. Henry A. Donley in that place on the evening by Dr. Henry A. Doniey in that place on the evening of Nov. 12th, and that on the Thursday evening following, P. L. O. A. Keeler gave one, at which materialized Thrit-hands, visible to all, wrote messages, the communicating spirits signing their names in full; the unseen guests also produced music and other demonstrations of their presence. During these manifestations both hands of the medium were resting upon the arm of the person sitting next to him.

BOSTON.-C. Frank Rand, Assistant Conductor of Shawmut Spiritual Lyceum, writes: "Within a short Shawmut Spiritual Lyceum, writes: "Within a short time we have been called upon to add another name to the long list of martyrs for truth: of one who from his searly manhood came forward as an earnest worker in all movements which would tend toward the liberty and progress of humanity. When in the coming time the roll of honor is called of the defenders of truth, no mame in that bright galaxy shall shine brighter or purer than the name of Edward S. Wheeler. And his memory and worth ever will be cherished by all friends of progress.

But the day before the passage of Bro. Wheeler a well-known worker and Spiritualist, and one who had won the love and respect of all, passed through the 'gates ajar,' into the glory of the real life; although hor labors have been in a smaller and more humble sphere, her efforts have been no less esteemed; and the name of Mrs. Susan S. Richardson will ever be embalmed in the hearts of the Spiritualists of Boston.

As the old workers pass from their earth-life to the spirit-land, the thought arises, who shall take their places, and carry forward their work? And the answer domes: the children of to-day. Go forth and teach, and as you teach so shall your cause progress. See to it, Spiritualists; even in your own family there may be one who may raise the standard of the cause you love, and bear it on to victory. Bring your children to the Lyceums, that we may fill the broken ranks made vacant by the fallen ones." time we have been called upon to add another name to

WORCESTER. - A correspondent informs us that Messrs. Fuller and Emerson were at Grand Army Messrs. Fuller and Emerson were at Grand Army Hall, Sunday, Nov. 18th. In the afternoon Mr. Fuller discoursed upon "The Decline of Faith and the Advent of Reason": "The past was the age of faith when priesteraft ruled the world. Then thinking was considered a crime. The doctrines of the church were in the ascendency as long as thinking was crushed. But every time God let loose a thinker upon this world the priests were obliged to screen their dogmas. In the church faith is rapidly declining. The world is turning away from the antiquated pretensions of the past, and demands a reason for belief. The natural sciences have undermined the citadels of faith, and her daystar is waning, never to rise again. Science leads us out into the great field of knowledge; here reason exercises its royal, God-given powers; and the world demands that religion shall have a basis as well grounded in fact as that of the natural sciences.

As faith declines we behold the advent of reason. The great thinkers of the past were prophets whose clear vision saw the day-star of reason that yet would arise in the great realm of religious controversy. The church itself is rent with schisms, and essays in vain to keep the smouldering lires of dissension from public view: while, on the other hand, the great realm of unchurched humanity moves steadily onward, guided by science and reason, toward the consummation of a religion that shall ever seek to further the best interests of humanity.

The speaker referred to those great teachers of modern times who had assisted at the inauguration of the day of reason, and among others spoke of the spotless life of our ascended brother, Wm. Denton, and the almost Herculean labors he had accomplished for liberalism. Hall, Sunday, Nov. 18th. In the afternoon Mr. Fuller

We have given briefly only a few salient points touched upon by the speaker, whose remarks were quite frequently interrupted by appliause."

DAVENPORT. - James Thompson writes: "The Banner of Light comes to me as welcome as ever, with its earnest encouragement for truth and honesty. and its equally earnest denunciation of fraud and dis-honesty. Long may it wave, to be the friend of the one

and its equally earnest denunciation of fraud and dishonesty. Long may it wave, to be the friend of the one and the enemy of the other.

There has been within the last two weeks, in this city, a fine illustration of two old adages, viz.: 'It never rains but it pours,' 'Give a lie five minutes' start and the truth never overtakes it.' We have had within the past fortnight an outpouring of the spirit-of humbug. Two weeks ago last Sunday, posted handbills announced a great public spirit-seance, with spirit-forms walking in bright gas-light, pianos lifted in air, etc., sitc., with the celebrated Miss Mansfield as the great medium, etc., just as Prof. Cadwell described so well in the Banner a few weeks ago. And again last night, Sunday, another of the same, with a five-fold flourish of trumpets in the shape of column advertisements in all our papers, came the celebrated Annie Eva Fay, with her pretended Royal Society endorsement, etc. The Opera-House was full, and not one who saw the performance that I have heard of, but what came away disgusted with it as a spirit-séance, however clever it may have been as a plece of leger-demain. Not being at either of them, I cannot say personally anything in regard to what was done; but I have seen it before; so I took, the Banner to the editors of two papers, and asked them to copy your article on Eva Fay in their papers, with some facts of my own.

There is, however, a series of genuine manifesta-

own.
There is, however, a series of genuine manifestations going on at the house of a private gentleman, with Dr. Winans as the medium, who is here with Dr. Kenyon, the lecturer. They are giving great satisfaction to those who see them."

Pennsylvania.

PHILADRLPHIA.-The subjoined consolatory letter, received by the widow of ED. S. WHEELER, came to hand too late to appear in the published report of the funeral exercises. We therefore here give it place:

the funeral exercises. We therefore here give it place; DEAR MIS, WHEELER: The news of your husband's death has filled our hearts with unaccustomed grief.

We have known him intimately for fifteen years. He has often visited our home, and during the last twelve years I have been his legal adviser.

We had heard of his frank, brave words at Lake Pleasant, of the abuse that followed, and were rejoiced to learn of his recovery from fever, and the splendid oyation given his in Boston. I read to Min. K. with loy the words in the last Bosser of Légat descriptive of the grand reception, and wated anxiously for the full account in the next paper, little dreaming that this week's Bosser would contain the was always a welcome visitor to our home, and had a warm place in our hearts; and the fact that we shall see his earth-if form so more, nor ever again feel the warm grasp of his friendly hand, nor sense the bright fashes of his wit, the scintiliations of his rare genius, nor again listen to his eloquent words, brings sorrow and gloom because of our irreBut of your loss I will not presume to speak, except to

parable loss.

But of your loss I will not presume to speak, except to whisper words of friendly sympathy for you in your agony of bears. of tears.

Brave, generous, great souled friend! his spirit is now
discribinglied and free; it has arisen to a "purer ether and Adviner air."

Kind friend, be brave and strong in this trying hour, remembering that—

In the deep silence of long suffering hearts, "
And that above the clouds your husband lives and loves.
Bincerely yours, DAMON Y. Kildons.
605 Walnut street, Philadelphia, Nov. 14th, 1833.

California.

OAKLAND.-Mrs. F. A, Logan writes: "On a Sabbath evening in October last, I was impressed to attend, unannounced, one of Mrs. A. B. Souther's matend, unannounced, one of Mrs. A. B. Souther's materializing scances at 1165 Mission street, San Frantisco, a place that I had never visited before. A dozen
persons were scated in the partor, and every opportunity imaginable was, given to the company to examine the back parlor, which constituted the cabinet. We
examined every article of furniture in the room. I
then wrote my name on a strip of note paper, and
with muchage placed, it across the key-hole and upon
the casing of the only door in the room; and oil cloth
bilinds in frames were placed inside the windows, and
a curtain was suspended where the folding doors
should be. Mrs. Souther then dealred us to refrain
from whispering and to maintain harmony. While she
was speaking, a form appeared at the parting of the
cautain, and a little spirit-child exclaimed, 'Oh i there
is much a bright spirit trying to materialize; her name
is Lacy Lovins Browne. La a few moments she appeared and beckoned me to approach her. I did so,
and as I took her hand in mins, she strainmed, 'Oh.'
have so much to tall you, so much to tell you dire
light by the bright of the partial particular of the
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recognized; one a large broad-chested doctor and a very old lady. I believe them all to have been gennine materializations, and have too much confidence in the medium to think for a moment she would deceive those whose hearts have been blitterly wrung by the separation from loved ones."

New Jersey.

TRENTON .- Albert Shultz writes : "We have kept our rostrum well supplied with such speakers as Mrs.
Maxwell, Mrs. Glading, Mrs. Roberson; and last, but
not least, we have had a tremendous battle, and a
complete victory over Orthodoxy, under the leadership
of your valiant Bostonian, Mrs. Abbie N. Burnham.
She made her appearance on Sunday afternoon, Nov.
4th, and from her first discourse attracted crowded
houses (at times overflowing). Ministers of the larger
churches found that spiritualistic lectures, and not
politics, were the cause of the lack of interest in their
revival services. It worried the evangelicals to so
great a degree, that they hurled quite freely their
anathemas upon those who attended our meetings; but
the result of their efforts was different from what they
desired—instead of keeping the people away, they
served to increase the number of those who attended.
The Spiritualists of Trenton have, therefore, cause to
rejoice over what our enemies have done, for, by and
through the good angels on the other side, and the instrumentality of Sister Burnham on this, they have increased our strength by dozens. Long may Abbie N.
Burnham be spared, and soon may she return, is the
exclamation of the Spiritualists of Trenton, We have
arranged for Warren Chase Dec. 2d and 10th. Thus
you see we propose to push the battle, and Trenton
proposes to capture our enemies; we are not content
in holding the fort." our rostrum well supplied with such speakers as Mrs.

Oregon.

SALEM .- C. A. Reed writes, Nov. 5th: "It is with much pleasure I inform you that the Spiritualists of Salem have organized a society, elected officers, rented a hall, and gone to work in good earnest. J. S.
Hawkins, President; C. A. Reed, Vice President; Mrs.
L. Mallory, Secretary; Ellen M. Pearson, Treasurer;
J. G. Blakely, T. J. Pearson, Mrs. Frances Twing,
Mrs. M. C. Cline and Mrs. Elizabeth Hawkins, Trustees. The first four officers of the society are also exofficto trustees. Their hall and scance-room are in
the First National Bank Building, and very fine. The
rooms are carpeted and well-furnished, several fine oil
paintings decorating the walls. We also have a large
parlor organ, which, with a fine choir of singers, furnishes us with as good music as can be desired. Our
meetings are held every Sunday morning, at 10:30
o'clock, and a general scance in the evening, at 7:30
o'clock, and a general scance in the evening, at 7:30
o'clock, and a general scance in the evening, at 7:30
o'clock, and a general scance in the evening, at 7:30
o'clock Kerns, paid us a visit. One can hardly
speak too highly in praise of her mediumship, which
must be witnessed to be appreciated." Salem have organized a society, elected officers, rent-

New York.

BROOKLYN .- A correspondent writing from this place says: "As a general rule I am not disposed to specialize individual workers, where each is doing his specialize individual workers, where each is doing his or her duty as it is given them to do; but justice prompts me to make honorable mention of the great good which is constantly being done to the sick and suffering, by and through the medial gitts of Mrs. Belle K. Hoyt. She is a noteworthy, willing and skillful person in the treatment of physical tills by virtue of special gitts of organization; possessing, as she does, unusually clear seeing power to discern the locality and cause of disorders, with experience in applying natural remedies. She is a seeress and healer by nature, magnetic, genial and spiritual, united to an earnest, intelligent and genuine desire to ald and relieve those who are sick and suffering in mind or body."

CINCINNATI.-A correspondent writes that Mrs. C. Fannie Allyn recently accepted the invitation of the friends here and spoke for them twice. "We had the irlends here and spoke for them twice. "We had very full houses. Rev. Mr. Bowman is the settled speaker for the society. He is earnest, eloquent, with the zeal of the Methodist and fire of early convictions, and is. I think doing a great good. We have a Lyceum, which, though sustained by the hard work of the few, is nevertheless a pleasure. The children are fine, well behaved and harmonious. Mr. Kinsey is doing all he can in the work."

BRADFORD. - M. F. Reed writes: "Mrs. A. P. Brown of St. Johnsbury, Vt., delivered a lecture before the Spiritualists here while she was in this State. giving such satisfaction that she was engaged for three Sundays, at the close of which she was given a reception." Our correspondent alludes to Mrs. B. as a very effective speaker, one calculated to awaken an interest in any locality.

Verifications of Spirit-Messages.

DR. JAMES W. ROBBINS. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I am just in receipt of the Banner of Light of the 3d inst., containing the message of Dr. James W. Robbins. It is so like him, and so full of truth in every particular, that I take great pleasure in making this acknowledgment. When on earth he was one of our own household for more than forty years, and one of the tenderest and truest friends. It will be five years Jan. 10th, 1834, since he passed away, and he was born in 1801. I hope we may have other messages, in some way; but he said to me among the last things, "I will send you a message if I can, but I feel I shall be very weak, and unable to control the medium."

Although a man of uncommon mind and learning, he was modest to a fault, always giving way to others. As I wrote you at the time of his exchange of worlds, of course there is no need of my reiterating the same truths, so far as you are concerned, but too many are truths, so far as you are concerned, but too many are ready to dispute or ridicule what they are unable to

ready to dispute or ridicule what they are unable to answer in any other way.

The Doctor was no stranger to your rooms, and I have been there with him once myself.

With the best wishes for the cause,

Most respectfully,

MRS. S. M. H. PERRY.

Uxbridge, Mass., Nov. 11th, 1883.

PRICE-ROBINSON-SWEET. To the Editor of the Banner of Light:

I was pleased to read in the Banner of Light of Nov. 10th the message from George Price, one of our much respected townsmen, and, as he said, "the town had conferred many offices upon him." He was town treasurer, as he said, at the time of his sudden departure, and all he says in the communication is true in every particular. It sounds so much like him, one would think it was spoken through his own lips.

There have appeared in the Banner two other messages from former citizens of this town, which I have not seen verified. The first is Willard Robinson's, printed Aug. 14th, 1880, which I think is true in every particular. The other is from L. Sweet, Aug. 12th, 1883, in which he correctly stated the particulars of his sudden demise, of having accumulated considerable material wealth, his age, etc. He was an old, respected, well-to-do farmer, and passed away very suddenly. He was a member of the Orthodox Church. He says he snow "sreking to acquire spiritual wealth for the enrichment of his soul."

JAMES HICKEY. I was pleased to read in the Banner of Light of Nov.

Spiritual Phenomena.

Materializations in Providence, R. I. To the Editor of the Banner of Light: On the 19th of last October I arrived in Provi-

dence, R. I., from New York, and called upon Mrs. Ross at her residence, 172 South Main street. Though it was but half-past eight in the morning I found a gentleman waiting to see Mrs. R. upon the same business as myself. She immediately came into the seance-room and introduced him to me as Dr. Williams of Fitchburg, Mass. He said he came to see if Mrs. R. would hold a seance for him; to which Mrs. R. made reply that her husband had business of importance that morning that needed his immediate attention, and therefore could not be present, but if I would remain she would seat herself in the cabinet and see what the result would be. I very readily consented to do so. Mrs. Ross at once closed all the doors and windows, lighted a small lamp, placed it behind the screen and stopped into the cabinet. She had hardly closed the curtain when out stepped an Indian fully six feet high, in his paint, feathers and blanket, and called Dr. W. up and conversed with him. He recognized the spirit as one of his controls. As soon as our Indian visitor stepped into the cabinet an elderly gentleman appeared at the curtain and called me up. I at once recognized him as an old friend of mine, a Mr. Barker, seventy years of age. He asked for an introduction to Dr. W., and as we all three stood there, spirit and mortals, another form, that of a tall slim man, as much different as could be in every respect, came and joined us. Immediately after they disappeared, the

curtain was thrown back and there were seen two female forms clothed in pure white; one was a little girl, the other quite a large lady, whom the Doctor recognized and said were mother and daughter. While these two forms held the curtains apart so that we could distinctly see the medium, another form, that of a lady, materialized, also an infant, the lady taking the babe and placing it in the medium's

Now I would say, right here, that these could not have been any made-up dummies, for they came out of the cabinet and talked during all the time we stood up there, while at the same time Bright Star was talking through the medium. The three female forms stepped one side, and allowed me to pass into the cabinet up to the medium. I stooped over, took the baby's hands in mine, and kissed it. While I was doing so Bright Star spoke through Mrs. Ross, and said, "Is n't it cunning?" I then took my seat. Soon the curtain again opened, and out came my little girl, three years old. She came out as far as three feet from the cabinet, and looked as natural as I ever saw her in earthlife. While she stood there three female forms came for Dr. W. They were all appareled in pure white, yet varying in shade and fineness of texture. They called us both up to the cabinet, said they belonged to the Doctor's band, and represented different spheres in spiritlife; gave him some instruction in regard to his mediumship, then disappeared.

The next that came was my daughter-in-law. She went all around the room with me; looked at all the pictures, and turned the light so that it would strike full on her face. She was perfectly natural and life-like, even to her hair, which was dressed as in earth life, and wore no lace on her head or face. I have noticed that this is a feature of the materializations at Mrs. Ross's scances; none of the forms coming with lace on their heads as I have seen them elsewhere. As I was escorting her back to the cabinet, an old lady came out with a cane in her hand, whom I at once recognized as my aunt. The forms went into the cabinet, and immediately a young lady stepped out, took Dr. W. by the hand and led him into the cabinet. Bright Star threw up the curtains, and there was no one to be seen therein but the Doctor and the medium. She lace on her head or face. I have noticed that this did not drop the curtains again, as Mrs. Ross came out of trance.

I have described only a few; many other forms came, both to the Doctor and myself. We were in the room about one hour and a half. After the seance, the Doctor said he had attended a great many others, but never witnessed any like that before. These manifestations occur not only in Mrs. R.'s own home, but wherever she may be induced to hold a seance, when the conditions are good. This 1 know to be a positive fact, as Mrs. Ross has held a seance in the cabin of my vessel, the Mary Miller, fifteen people being present at the time, with equally satisfactory results.

Yours for truth, CAPT. T. O. DAYTON. Port Jefferson, N. Y., Oct. 25th, 1883.

Do Something .- Advice to Young Men. My boy, if you want to be something in the world, you must begin something. You must world, you must begin something. You must have and assert an individuality. If you have a family tree that reaches to the stars, draw your pen through every name on the record until you come to your own; and stand squarely able material wealth, his age, etc. He was an old, respected, well-to-do farmer, and passed away very said deally. He was a member of the Orthodox Church, He was an old the same of Machan, You He had the was an old the was the control of the Sanner of Machan from Spirit Jakes Hicker, in which it is said to "was run over by a train, and in jured very badly, and in Salmon Falls, N. H.—He did not pass out of the body immediately at the time of the accident, but increased and the world of to-day wants live ment. Nobody immediately at the time of the accident, but increased and the world of to-day wants live ment. Nobody of the same and the world of to-day wants live ment. Nobody immediately at the time of the accident, but increased and the world of to-day wants live ment. Nobody of the same and the world of to-day wants live ment. Nobody of the same of the same of the same of the accident, but increased and the world of to-day wants live ment. Nobody of the same of the same of the same of the same of the way and the world of the days wants live ment. Nobody of the same of the same

fought at Bunker. Hill and shivered at Valley Forge, that you will feel in your first boy, even when he is three weeks old, and has nothing to show for himself but fiannel and wrinkles.

Don't waste your pride on your ancestors, my boy. Save it for your posterity. They will be in better circumstances and live in better times. While your ancestors came over in the Mauflower—a leaky old tub of a sailing vessel, that landed the Pilgrims and then wentstraight away for a cargo of slaves to land in the West Indies—your children will go across in a Cunarder, first cabin, faring sumptuously, and only ten days out. It is enough for you, my boy, to know that your ancestors were good, brave, honest, hard-working men and women. For the rest of it, do you live your own life, and live it so that you will honor them and add new lastre to their good names; but do n't, my boy, I hard you have a "honey" to a "to a sailer to their good names; but do n't, my boy, I hard you have a "to a "to a sailer to their good names;" but do n't, my boy, I hard you have a "to a sailer to their good names;" but do n't, my boy, I hard you have the sailer to their good names; but do n't, my boy, I hard you have the sailer to their good names; but do n't, my boy, I hard you have the sailer to lustre to their good names; but do n't, my boy, I beg of you, do n't try to "boost" yourself up in the world on what they did long before you were born. Do something yourself,—Burdette, in Burlington Hawkeye.

American Spiritualist Alliance.

To the Editor of the Banner of Light: Sunday, Nov. 11th, Miss Anderson again very kindly and acceptably opened our meeting with music, also played during the exercises. Mr. Henry J., Newton gave a recitation of " To Day and To-Morrow," one of Gerald Massey's poems.

Mr. Lawrence then opened his lecture on "Light"

gave a recitation of "To Day and To-Morrow," one of Gerald Massey's poems.

Mr. Lawrence then opened his lecture on "Light" in a manfer which made it evident that whate ver he may have to say on the subject considered from a metrial point of view, would be but incidental in his remarks, and that through this discourse he meant to diffuse light spiritual. Before attempting to give an idea of this truly remarkable lecture, I must confess my inability to do it justice by condensing in a short report a longthy discourse embracing such a variety of topics, and covering so much important ground that it would furnish matter, for half-a-dozen interesting essays. Besides, it will be impossible to reproduce the numerous and comprehensive diagrams with which the author litustrated that part of his lecture relating to the origin and progress of the religious idea throughout part of mankind's history, and indicating the close connection existing between Christianity and the religious systems of India, Egypt and Greece, asseen by the similarity of many of their dogmas and traced by theresemblance of sacerdotal symbols and ceremonles with the mystical symbols and rites of the ancient Oriental priesthood. Mr. Lawrence began by paying a fitting tribute on this, the day of his birth, to Martin Luther, born 400 years ago, "a mighty man, and a medium, whose life's labors were to leave a lasting impression on all the divilized world."

From this he took occasion to caution his hearers against the danger to American liberty from the inroads in this country of the Romish Church: "Of that Church that compels its priests to take an oath that renders them necessarily unsatificial to take an oath that renders them necessarily unsatificial to take an oath that renders them necessarily unsatificial to take on the priest of our country." "See to it," said he, turther, "that the influx of "gnorance, superstition and blind faith from southern Europe, with their attendant priests, as well as the optime and the civil liberties of our country."

date.) Little by little, however, as man began to better understand the powers of nature, and perceived an ever-living and active intelligence, these powers became typified in different forms, and here originated the idea of a trinity, three in one, one intelligence in three directions, creator, preserver and destroyer, as exemplified in the Hindu gods Brahma, Vishnu and

three directions, creator, preserver and destroyer, as exemplified in the Hindu gods Brahma, Vishnu and Siva.

This idea, following the migrations of its representatives from East to West, was propagated from Asia into Africa, and we find both Ethiopians and Egyptians worshiping gods, types of the same nature but of different names. Here is explained how local influences, working either for or against the beneft of populations, were individualized into gods and god-desses, and how many of the ceremonies instituted by the pagan-priesthood of antiquity have been transmitted to our days, as, have been also some of the symbols in use: among Christians—symbols which could be traced to many centuries before the Christians ea. The lecturer took great pains to illustrate how the mystic letters, I H B, which are seen over representations of the crucified Nazarene, have their origin in that wonderful epoch of mysteries and symbols; how the names Jesus and Christus originated among the Phœnicians and Greeks; how the whole story of salvation by human sacrifice of God's son had probably; its erigin two thousand years before Christ, in Phœnicia, when a prince, the only son of his jather, voluntarily offered himself as a propitiatory victim to the anger of the sun god, an eclipse of that luminary taking place at that time. Looking at the spreading of the Grecian philosophy, and how through the Roman Empire the taith of the people in their gods had been undermined by it, the lecturer claimed that the Roman priests, were the ones who, about A. D. 225, propagated Christianity, and invented most of its foundations as a means of retaining their power over a superstitious populace. This lecture indicates a great deal of 'research and stridy; and but a meagre idea of its soltained through this epitomé.

After a few remarks from Dr. Cellinski and Mr. H. J. Newton, the meeting adjourned.

New Publications.

THE BEAR-WORSHIPERS of Yezo and the Island of Karafuto; being the Further Adventures, of the Jewett Family and their friend, Oto Nambo, By Edward Greey, author of "Young Americans in Japan" etc. Sq. 12mo, bds., 180 illustrations, pp. 304. Boston: Lee & Shepard. .The people which this volume describes are supposed by many to be the aborigines of the Japanese nation. They call themselves" Ainos," and dwell principally in a portion of the Empire ceded to Russia in 1875. They are as bairy as bears never feel the cold, and live to be very aged. The author visited them for the first time in 1853, remained a year, and again in 1882, the information concerning them obtained on both visits being presented in a very attractive form in this volume. The engravings, with few exceptions, have been made by Japanese artists. The book was written to give some knowledge to the world of a quaint peo ple who, like the Indians of our own country, are rapidly disappearing from the face of the earth.

Our Boys in China. The Adventures of Two Young Americans Wrecked in the China Sea on their Return from India. With their Strange Wanderings through the Chinese Empire. By Harry W. French. With 188 il-lustrations, 870, boards, pp. 424. Boston: Lee & Shepard. Those who have seen the author's previous volume

of a similar character, relating to India, will give this a ready weldome; while those who have not will, tipon seeing this, destre to postest the former. The poys, whose adventures in India were so varied and strange, found themselves, upon entering the "Celestial Em-pire," in a new world of wonders, and these they looked upon and studied with a true Yankee spirit of inquiry. The result is a marrative so fully portraying all phases of the in Ohins that one can easily sale with with himself an "counted Saftharian" within it become it life The harristive is prorudely industrated and the with him are of persons and places, declared the counter of t

ments and customs that are new to the public. It is a capital book for boys and girls and even for those who have passed that period of life.

FRENCH DELEBRITIES. By Ernest Daudet and others. No. 99, and By-Ways in Litterature. (By D. H. Wheeler, No. 100 of "The Standard Library." Paper, pp. 139, 247. New York: Tunk & Wagnalls.

The distributed gives clear, crisp, animated penportraits of MacMahon, Gambetta, Grévy, Louis Blance.

Charles de Freycinet, Victor Hugo and F. de Lesseps; the last, eleven essays that will be highly appreciated by students of philology.

Two Kisses. By Hawley Smart, author of "A. Bace for a Wife," etc. 12mo, paper, pp. 254. Philadelphia: Peterson Bros.

A novel of London fashionable life, presenting, as might be expected, all the follies and folbles, intrigues, failures and successes that constitute the framework of that society. It is said to be "brilliant and snappy."

PHIL AND HIS FRIENDS. By J. T. Trowbridge. 16mo, cloth, illustrated, pp. 235. Boston: Lee & Shepard.

The name of the author will recommend this volume to those who would place in the hands of the young a pure and healthy literature. The story will show what a steady persistence in doing right will accomplish in the way of surmounting all obstacles to success, and eventually attaining happiness and prosperity.

UNITED STATES SALARY LIST and The Civil Service Law, Rules and Regulations, with Specimen Examination Questions in the Custom House, Post Office and Classified Depart-mental Service. Prepared under the Direc-tion of Henry N. Copp. 12mo, paper, pp. 143. Washington, D. C.: H. N. Copp.

The information given is here made public for the first time in so compendious a form. It gives the names of twenty thousand federal offices with the salaries attached to each.

NEW SHEET MUSIC RECEIVED: THE VALLEY LILY. Bong. Words by Samuel Ward, Music by Stephen Massett. Two LITTLE WORDS: YES OR NO. Bong and Chorus. Words and music by Stephen Massett. THE LULLABY SUNG BY MY MOTHER. Ballad. Words by Foster Coates. Music by Stephen Massett. New York: Published by W. A. Pond & Co., 25 Union

In Memoriam.

On Sunday morning, Nov. 11th, the following remarks were made by the President, Capt. Richard Holmes, at the regular meeting of the Boston Spiritual Temple,

were made by the President, Capt. Richard Holmes, at the regular meeting of the Boston Spiritual Temple, in view of the decease of Ronker R. Crossy:

For the first time since its inception have the ranks of this society been invaded by that des royer of our mortal forms called death. On Sunday, Nov. 4th. Just one, week ago to-day, the spirit of our much esteemed brother, worthy associate, and highly respected member, Roder R. Onoshy, passed to a higher life at the advanced ago of four-score years.

Evor maintaining an unsulled record, he was from early manhood a firm supporter of those who contended for the right. As the associate of Wm. Lloyd Garrison, he was ever ready to feed the hungry, clothe the naked, and give shelter to the homeless, who were fiscing from oppression, although perchance they might be guilty of a skin not colored like his own. His deeds of benevolence and charity brought him in communication with Theodore Parker, Wendell Phillips, Rebert F. Wolcott, and other prominent reformers of the day, at a time when it cost something to be a believer in and advocate of the sentiment of that portion of the nation's Constitution that proclaims that all men are created free and equal.

Yet not alone for the ensaved black man did he labor, but as a zesolus; advocate of the cause of temperance he ever earnestly worked to restore to their proper position in society those who had sacrificed their manhood by becoming abject slaves of appetite; and he strove to unloose the shackles that habit had forged for them. He sacrificed his own success that others might be raised out of their bondage.

No object of human suffering came under his observation but his heart sympathized with and his hand aided. He was an early co-worker with the Rev. Charles Spear, as the Prisoner's Friend, and his home has sheltered many who, at the expiration of their sentence, had not where to lay their head; bas found for them places of employment, given the read and and the revolution of usefulness.

In the early manifestation of Spi

Spiritistic Phenomena Association.

At a meeting of the above-named organization, Sunday, Nov. 18th, the following address, called forth by the transition of EDWARD S. WHEELER, and resolutions in respect to his memory and of sympathy with his family, offered by Prof. W. L. Thompson, were adonted by a unanimous vote:

tions in respect to his memory and or sympathy with his family, offered by Prof. W. L. Thompson, were adopted by a unanimous vote:

The members of the Spiritistic Phenomena Association of Boston cannot permit the transition of our brother. EDWAND B. WHEKLER, to a higher and a better life to pass without an expression of our feelings and a critiments at the great and almost irreparable loss that we as Spiritualists have sustained. Though not enrolled as a member of this Association, he delonged to us, by reason of his being an honest and earnest worker in the broad field of Spiritualism, and a brave and uncompromising foe to slavery of every kind. His motto was freedom of speech and action for all, in so far as these could be exercised consistently with the freedom of others.

Take him for all and in all, it may be long before we look upon his like again. In him Nature gave assurance to the world that she desired to produce a noble specimen of humanity, and she grandly achieved heroblect. If our brother's voice could be sudbly heard this afternoon, we think it would speak to us in language like this.

"My friends, if you desire to pay the highest respect to my memory, and confer on me as a spirit the greatest honor within your power to bestow, then love Truth and Freedom with all your hearts; isbor as earnessly as I did to obtain these for all mankind; be true to yourselves, to the principles of your Association, and to the highest interests of our common Spiritualism; have always the courage of your convictions; live up to your clearest conception of what is right, and, above all, dwell together and work for externing the heartful soral reliability of The Gates Alar' you plated by my cashet; I saw it all; I appreciated with which every other will sink into insignificance. Even more grateful will this be to me an honor compared with which every other will sink into insignificance. Even more grateful will the beautiful soral reliability of The Gates Alar' you plated by my cashet; I saw it all; I appreciated the s

ALONZO DANFORTH, Cor. Sec. S. P. A. 800 Tremont street, Boston Vo William 10 371

Ladies' Aid Society.

At a meeting of the First Spiritualists, Ladles, Aid Society of Boston, Friday, Nov. 16th, the following resolutions on the death, of one of its members, the wife of Dr. A. H. Richardson, were adopted ithis us

wile of Dr. A. H. Richardson, were adopted allowing of the increase of the control of the contro

Bunner of Bight.

BOSTON, SATURDAY, DECEMBER 1, 1888.

"Outcast London."

A little penny pamphlet has recently been published by the London Congregational Union. with the following title: "The Bitter Cry of Ontesst London. An Inquiry into the Condia widow and six children, three of them being tion of the Abject Poor." The most casual 29, 27 and 21 years of are respectively. reading of its thirty-two square pages will suf- ther, mother, and six children, two ill with fice to overwhelm one with the conviction that the social condition of a very large part of the ters, from 29 years of age downwards, live, eat overgrown metropolis known as London is altogether deplorable, and well calculated to her children into the street in the early even shake one's faith in the permanency of our ing, because she lets her room for immoral purmodern system of civilization. The churches of London are now seriously invited to unite in an earnest effort to remedy an evil that is admitted to be growing faster than the healthy elements of society themselves. Of course this appeal for a concert of church endeavor is accompanied with one for the spreading of the gospel and the proselyting of starving and degraded wretches that never heard of gospel or church. This is to be expected, for it is the only way the Church seems to know how to go to work in such cases. For all that, however, it may as well be considered settled that nothing will ever be done for the permanent amelioration of the abject poor until the legislative arm is effectually interposed.

This pamphlet before us tells a horrible tale of the condition of a large section of London, the capital of the kingdom whose subjects, in spite of the immense brag that is steadily indulged in, are in a chronic state of revolt against unequal laws, grinding exactions, and degrading tyranny. "Whilst we have been building our churches," say its authors, "and solacing ourselves with our religion, and dreaming that the millennium was coming, the poor have been growing poorer, the wretched more miserable, and the immoral more corrupt" and by way of getting in the usual word for the ecclesiastical, interest, they add that "the gulf has been daily widening which separates the lowest classes of the community from our churches and chapels, AND from all decency and civilization." If anything is really to be accomplished for them, it will be necessary to put the latter category first. This pamphlet observes that it is easy enough to point to the encouraging reports of the missions, reformatories, refuges, temperance societies, theatre services, midnight meetings, and so forth; but it asks what it all amounts to. We are simply living in a fool's paradise, it says, if we suppose that all these agencies, combined are going to do a thousandth part of what needs to be done.

But it sticks to its text, that it must be done by "the church of Christ." Nobody will object, and nobody cares who does the work, provided only it is done; but the point is just here, that it is a work of changing the environments of this immense pauper population before undertaking to do anything for their undeveloped souls. The world is coming to look at these things out of other eyes than those furnished for it by ecclesiastical authority. As it has learned that whole races are advanced in their spiritual characteristics by reason of improved surroundings and conditions, so is it coming to see that the same rule applies without deviation to classes and individuals. It understands that the way to lead a man to salvation is to rescue him from starvation first, and furnish him with work afterward. The sense of self-respect is to be brought out before the religious, sentiment is appealed to, for the former always includes the latter, as the husk includes the seed. Then the power of the law is next to be invoked for the simple protection of the class that society is only too ready to trample under foot in its greedy march. There is no reason why law should not voice the demands of the unfortunate as much as the claims of mere property to protection.

The pamphlet admits freely that "this terrible flood of sin and misery is gaining upon us"; that it "is rising every day"; and that this statement is the result of "a long, patient and sober inquiry, undertaken for the purpose of discovering the actual state of the case and the remedial action most likely to be effective." The London Congregational Union has accordingly determined to open, in several of the lowest and most needy districts of the metropolis, suitable Mission Halls, as a base of operations for evangelistic work. And, after making diligent search and quest, it gives to the public some of the results in this little pamphlet. They are not selected cases which are reported here; it is a revelation of a state of things found in house after house, court after court, and street after street. There is no exaggeration, either. It says that the plain recital of plain facts no respectable printer would print, and certainly no decent family, would admit "even the driest statement of the horrors and infamies discovered in one brief visitation from house to house." The authors of the reports say they have been obliged to tone down everything, and to omit what most needs to be known, or "the eyes and cars of readers would have been insufferably outraged."

For example: In the neighborhood of Old Ford, in 147 consecutive houses, mostly inhabited by the respectable working class, there were 212 families, 118 of which never attend a were 212 families, 118 of which never attend a line circle about his feet, then perched on his place, of public worship. This is apparently, shoulder, peeked at, his face, and alighted on worker than staryation and typhoid contagion, his hands. At length it was given to one of the chidren and placed in an apple tree. It flew the eyes of these church workers. But, they chidren and placed in an apple tree. It flew directly back. The bird stayed half an hour, have to admit that the lair of a wild beast, is a lil the time showing the utmost affection to ward cook. Finally it flew away toward the burying-ground where the body of the daughter-which tens of thousands are crowded together. which tens of thousands are growded together amidst horrors that recall the experience of the middle passage of the slave ship. To get into them, one has to penetrate courts recking with poisonous gases arising from accumulations of sewerage and refuse oftentimes flowing beneath the feet. One is obliged to enter courts where the rays of the sun never come, which a breath of fresh air never visits, and which never knows the virtues of a drop of cleansing water. One has to climb rotten staircases, gaping and broken; to grope his way along dark and filthy passages awarming with vermin. The poor creatures who sleep under railway arches and in carts and casks are to be envied by these, Very many of the rooms are only eight feet square. The cellings and walls are black with scoreilons of filth, which exudes through cracks overhead and is running down the walls.

Windows are half stuffed with rags, or covered with boards, to keep out wind and rain. Scarcely the light is to be seen outside. From the attics, are views of the roofs and ledges of lower tenements, and of the putrefying carcases: finds its way into the highest rooms. Of furnl tan Nervice cured me of dyspepsis and general turn there is next to nothing. In every one of debility.

these rooms is a family, and oftentimes there are two. In one cellar were found a father, mother, three children, and four pigs. In another room was a man ill with smallpox, his wife just recovering from her eighth confinement, and children running about half naked, and otherwise clothed with dirt. Seven persons living in one underground kitchen, and a dead child in the same room. In another room, a poor widow, her three children living, and one that had been dead thirteen days. In another 29, 27 and 21 years of age respectively. A fascarlet fever, in another; nine brothers and sisand sleep together in another; a mother turns ing, because she lets her room for immoral purposes until long after midnight.

Matters are made worse in many cases by the unhealthy occupations of those who reside in these vile tenements. "You'are choked, as you enter, by the air, laden with particles of the superfluous fur pulled from the skins of rabbits, rats, dogs, and other animals in their preparation for the furrier." In another place you are greeted with the smell of paste and of drying match-boxes, mingled with other sickly odors. In another, with the fragrance of stale fish or vegetables, unsold the day before and kept over night. To open the windows would do no good, for the outside air is almost as foul as the inside. Rooms of this description are many of them beyond the means of many who wander about all day, picking up such a living as they can, and taking refuge at night in one of the common lodging-houses that abound. They are the resorts of the lowest types of thieves and vagabonds, and of receivers of stolen goods. In the kitchen, men and women are cooking their food, washing their clothes, or lolling about, smoking and gambling. Long rows of beds stretch on each side of the sleeping-room, sometimes sixty and eighty in each room. Both sexes are allowed to huddle together in them indiscriminately. Hundreds who cannot scrape together the two-pence necessary to secure a bed in these sleeping-rooms, collect on the stairs and landings, where they may often be found in the early morning.

The low parts of London are the sink into which the filthy and abominable from all parts of the country seem to flow. Entire courts are filled with thieves, prostitutes and liberated convicts. The horrors entailed by drink in these districts can never be set forth in adequate colors. Poverty is to be seen in all its forbidding features. Wretchedness becomes spectacular, and misery is ghastly. It wrings the heart to read of the many and miserable subterfuges by which all this human squalor manages to keep life in its repulsive body. The rack-renting of Ireland is pronounced merciful in comparison with the exorbitant demand for rent made upon this vast population of honest and criminal paupers. The scenes of heartbreaking misery are oppressive even to those who habitually go among them to relieve them. The child-misery is especially appalling. And the account says "there are men and women who live and die, day by day, in their wretched single rooms, sharing all the family trouble. enduring the hunger and the cold, and waiting without hope, without a single ray of comfort, until God curtains their staring eyes with the merciful film of death."

And this is London, and England; that sends its missionaries to the "heathen," that likewise manufactures the idols which those heathen worship, and thereby makes large profits. Is this the pattern of civilization which the world is willing to adopt as standard?

Warned by a Partridge.

Two weeks previous to Nov. 12th Lafayette Cook, an Englishman, upward of fifty years of age, living in South Auburn, Me., said (so runs the narrative in the public prints) that he should die within a fortnight. He was apparintly in good health, and continued so until Nov. 11th, when he walked out with his grandchildren, and at 3 or 4 o'clock returned. He carefully shaved and washed himself, put on a clean shirt, and then said he would like to have a spread to throw upon the lounge. He was given a quilt or something of the sort, when he stretched himself, on the lounge and covered himself, put one hand down by his side, bent the other arm under his head, and closed his eyes. So far as anybody knows, he did not stir from his position, and never afterward spoke. He lay in a sort of stupor until he expired within the time he had set. Those who watched him say they witnessed a slight movement of his chest, but no other sign of animation after he laid himself down. His friends think he took no drug or poison. They believe it was simply a surrender of vital power.

About two months ago a daughter in-law of Mr. Cook died. A short time after the funeral, says a published report, a grandchild ran into the house with the news that a partridge had flown into the shed and could n't get out. The partridge ruffled its feathers at the children. and at Everett Cook, and the latter went into the house after a gun. Then the old gentleman went out into the shed. He did not want the bird shot. The report above alluded to further

"The moment Cook appeared, the behavior of the bird changed. It flew at him, and wheeled in a circle about his feet, then perched on his house and went into a trance, which iasted two hours. When he recovered he said that he should die, He said that the first warning was the visit of the bird. He had great faith in such omens. He frequently had what he called trances, and was a believer in Spiritualism."

Commenting on Phillips Brooks's recent allusion to the possible need of a new Luther for the next great step humanity has to take. the Providence Journal can't see what there is for one to do. It says: "Altogether, the world for one to do. It says: "Altogether, the world does not seem to be so much in want of a Luther to reform a great abuse as the Luthers in want of a great abuse as the Luthers in want of a great abuse to reform." If we had a Luther, with his brains and convictions and courage, he would soon convince the Journal that, we, were suffering from abuses quite as great, as the, sale of indulgences or scandals connected with the priesthood. When he comes, as come he will, the world will wonder why his advent was so long delayed. There hever yet was lack of work for a reformer.—Boston Herald.

Celebrated Case."

It seems probable that Mr. Michiel O'Connor. of dead cats or birds, or even still vilor about of Galesburg III, is not related to the cele-nations; and it is over these that the sickly air brated Charles O Connor. He says: "SomoriIF IT BE TRUE.

If it be true, and who shall dare deny
The universal voice of prophecy?
If it be true, that just beyond the river
Which we call death, the soul shall live forever
in a fair country bathed in morning light;
If we are soon to range that realm of bilss,
Should my proud soul be weeded unto this?

Should my proud sout we wedded unto this?

If it be true that we are children all

Of one kind Father, at whose gracious call

We come to live in peace with one another.

That every child of sorrow is my brother—

If it be true that wirtue hath no guise.

Nor gold the power to purchase Paradise;

If the dear Father loves the weak and poor,

Nor turns aside from any humble deer,

If he would seek his children's happiness,

Why in my labor should I venture less?

Why in my labor should I venture less?

If soon beneath the very turf I tread.
This mortal form shall slumber with the dead,
And, resting on its cold and crumbling pillow,
Shall no more feel the toss of passion's billow;
If head and hand no more have power to move
To thoughts of mercy or to deeds of love,
Should I this lingering moment consecrate
To thoughts unkind or deeds of scorn or hate?
If it be true-and this I surely know,
That I shall reap the very kind I sow—
That I must stand alone, not for another,
And answer for myself, not for my brother,
Then should I waste my life in fruitless care
For what another's conscience has to bear,
Save, if I may, to bear some humble part,
To lift the burden from an aching heart?
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RPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—Spirit S.

Notice to City Patrons.

Thursday, Nov. 29th, being appointed by the legally constituted authorities as Thanksgiving Day, the Banner of Light establishment will remain closed on that date; in consequence of which our city patrons can obtain their papers at the Counting-Room on Wednesday morning, Nov. 28th.

SPIRIT CHILDREN'S DAY .- On Friday afternoon, Dec. 7th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

The Spirit of a Deceased Prisoner Controls his Wife at his own Funeral to Re-assert the Innocence of Crime which he Vainly Protested on Earth; Remarkable Sitting with the Misses Berry; What Some of the Materialixing, Physical and Musical Mediums are Doing.

Modern Spiritualism made its appearance through a rap, and therefore the physical phenomena may be considered the oldest in order of precedence, though the mental, (or the afterconveying of information to the mortals in whose presence its first recognized appeal was made,) were not long in following. The physical phenomena have since the advent of the Modern Dispensation fought their way to open recognition in greater or less degree in every quar-They have not ceased crease in diversity and power, from the first, as the occasion for added proof to overcome the multiplied objections of skeptics and critical investigators has arisen: And within comparatively a few years they have matured even to the extent of presenting to mortal view the materializations of full-sized spirit-forms, although what is now witnessed at the séances for this choicest phase of the phenomena may rightfully be regarded as merely the blossom, the promise of that which is to follow, when further experiment on the part of the unseen chemists, and a receptive willingness on the part of mortals to afford the best conditions to both the spiritworkers and the sensitive media at these seances, shall have borne their joint fruitage of success.

We have of late received from visitors at our office, and also from correspondents who have attended materialization (and other) séances in various localities, information expressing their entire conviction of the genuine character of what they have been privileged to witness, and we propose at this time to publish certain extracts, condensations and editorial versions of this testimony for the perusal of our readers. that they may also share with us the satisfaction afforded by its conclusiveness: We begin the recital with the following rendition of the surprising and startling manifestation which is referred to in the heading of this article, and the corroborative testimony thereunto obtained at a séance with

THE MISSES BERRY.

Prof. A. R. Dunton, teacher in the Evening High School of Boston, called at our office some days since, and informed us that on Friday, Nov. 16th, in company with two lady friends, he attended an afternoon séance with the Misses Berry, of No. 1 Arnold street, this city. The room was filled; slips of paper were placed upon the table with a pencil (after the manner often described in these columns) for the obtaining of independent spirit-writing when darkness should supervene. The medium was seated between two persons at the outset, and on each occasion when the light was reproduced she changed her position to one between two others, so as in time to go around the whole circle. Her hands were constantly held by the parties between whom she sat in each instance. Manifestations of invisible power and intelligence commenced immediately when the light was extinguished, and during the séance many wonderful tests of spirit-identity were afforded the sitters. A lady from New Haven, Ct., and her brother. who were present, were favored in this respect to a marked degree—one of the tests to them being the answering of a scaled letter in their possession which had been written by another person and of the contents of which they were themselves ignorant: the letter was opened on the spot and the answer-found to be correct. This answering process occurred in the darkthe after-verification of its correctness by the allters of course occurring in the light.

Till

Prof. Dunton received the following kindly words from his wife in the spirit-world-the lines being traced, as were all the others, in the dark, but in the main being clearly written:

Dear Husband-We are not less dear to each other for the years that have elapsed since we were one. Dear, dear husband, I have never left you.

ELIZABETH DUNTON. During this afternoon scance the spirit of Nathan F. Hart manifested, saying that he died suddenly in prison, and wished to converse with Prof. Dunton, pointing at the same time to where he sat.

This séance proved so interesting to all, that the Professor decided to take the ladies to attend the séance held at the same place on the evening of the same day. During the evening from ten to twelve spirits materialized, some of them so clearly as to be distinctly seen. His wife manifested thus three different times, and embraced and kissed him affectionately as of yore. She showed to him her long hair, which was remarkable for its length while she was on earth; he escorted her around the room, introducing her to the audience, and at least a third of the people present shook hands with her as with a fellow-mortal. She was in dress and appearance as natural to him as when on earth, and no power, he assured us, could shake his conviction that it was none other than herself!

After her departure other spirits appeared, and tests were given to the parties present. Mr. Hart, who had so briefly demonstrated his presence in the afternoon, came with greater power in the evening. He assured Prof. Dunton that he (H) was out of prison now; that he was grateful to him for what he (D.) had done in his efforts to obtain for him a new trial, [which efforts Prof. D. informed us would have proved successful if Mr. H. had not passed so suddenly to spirit-life,] and that he would be with him in coming time; that he saw the Professor at his funeral: "I influenced my wife to speak; did she not speak beautifully?" asked the spirit of the Professor, who replied with feeling: "She did!" adding that she (the wife) had never spoken in public before in her life. The spirit said: "She sat, at the funeral, with her hand upon my forehead, weeping, and I said, 'Ellen, my dear wife, now is the time for you to vindicate my case,' and she complied."

To appreciate the conclusiveness of this test, it is necessary to bear in mind that Prof. Dunton and his lady friends had never, until Nov. 16th, seen the Berry mediums; that Mr. Hart died in the Maine State Prison, where he had been, as he stoutly asseverated at his trial, wrongfully incarcerated for murder, he being innocent thereof-an opinion which was shared by his friends, and is now gaining new ground in the belief of the people of Maine as they become cognizant of the peculiar facts in the case; and that the address by the wife of the deceased prisoner, spoken over his pulseless form, was a surprise to herself and all present.

Prof. Dunton states that while the widow sat in tearful silence, awaiting the gathering at her desolate home of such neighbors and friends as might feel to attend the funeral, she through a partially closed window overheard one of two ladies as they approached the house say to the other, that she came solely out of respect to the feelings of Mrs. Hart and her family, having no opinion of her convict husband, or words to that effect. The words sank deep into her soul; she was not a Spiritualist, and had no knowledge of medial gifts; but her inner sight was opened, and she saw her deceased husband standing by his coffin, as natural in appearance as when he was in physical life. The sight seemed to give her the awakening necessary to place her in the mental condition which her spirit-husband needed in order to use her instrumentality in making his final defense before his assembled neighbors: on this occasion her voice assumed a deep tone and power utterly unlike her own, and the whole episode was regarded by those attending the funeral as astounding in its character, and deeply touching-scarcely one being present who was not moved to tears by the impassioned eloquence of the widow as she spoke above the coffin of her dear departed.

Prof. Dunton also identified the spirit-form of Mr. Hart by the peculiar arrangement of his beard, and the loss of a finger from his left hand; his hands also were larger than those of either of the mediums, to which fact the Professor called the attention of the sitters.

During this evening séance a nun, appropriately dressed, drew near some parties present from New Haven who were Catholic in belief, seeking recognition from them by a pantomimic representation of some of the forms of her order. He saw spirit-forms materialize among the audience and outside the curtain, also de-materialize outside—the small portion remaining, when the form had sank close to the floor, being drawn gradually inside, as though instinctively attracted thereto.

During these occurrences the medium occupied a seat in a little alcove behind the curtain, and he (by pushing away that screen) saw her form, together with that of his wife, at one and the same time.

The ladies who had accompanied Prof. Dunton, and whom he informs us were prominent people in the intellectual ranks in Boston, knew nothing of this order of the phenomena, having never attended such a séance before, but they came away strong believers in the truthfulness of the Berry Sisters, and the reality of what they had witnessed.

Prof. Dunton informs us that he was thoroughly satisfied of the genuineness of what he himself saw, and the same feeling seemed to pervade all the others making up the circle. He desires to bear witness to the fairness and candor manifested throughout, both by the mediums and the gentlemanly conductor of the séances on the mortal plane, Mr. G. T. Albro.

M. EUGENIE BESTE.

Judge Ladd, a Nestor among Massachusetts Spiritualists, writes as follows regarding what he witnessed at a séance with Mrs. Beste:

Twenty persons were present, Nov. 12th, at a séance held by this lady (formerly of Washington, D. C.,) at her residence, 678 Tremont street, Boston. The visitors sat facing the curtains, which were drawn across the folding-doors separating the drawing-room and parlor. The medium, entranced, sat behind this curtain during the séance. No ray of light was admitted.

Immediately on the extinguishment of the light the apparitions appeared, visible only by the radiance of their garments, which glowed with a pale, phosphorescent light - the countenance remaining obscure or shaded, except when the spirit passing its hand over the face made it momentarily luminous. Such, indeed, was the observation of the writer when some of the intelligences, approaching very near, flashed a light upon their countenances that gave their features a

momentáry distinctness. Almost simultaneously with the appearance of each form the name was uttered and answers were made to the inquiries of friends, in various tones, according with the character of the spirit-soft, sibliant, or gut tural: sometimes in the clear treble of childhood, sometimes deep and even barsh.

Most remarkable, however, was the variety of representative intelligences that made their presence known. Historic personages of many nationalities gave their names and presented certain indications o face and person. The writer had had the opportunity elsewhere of meeting all but three of these intelligences, under circumstances that allowed of full examination of their persons and costumes, and on this occasion there was manifestly a recognition by the spirits of the former interviews. One of ancient Persia bent her head and pointed to a tiara of pearls, or a representation of them, braided in a rare design, which she wore several years ago while fully materialized, which she allowed the writer to examine. Another personage of a dark, oriental countenance, showed golden disc, or breastplate. Two persons of modern history, also, in addition to the words announcing their names and nationality, made visible on their persons the insignia of their rank.

Another class of phenomena not the less remarkable, perhaps, was the singing by different voices, some of great sweetness and power of expression.

At the close of the sitting an intelligence announced his presence in a firm, agreeable voice, saluting several whom he knew, and replying with courtesy to those to whom he was introduced as John L. Severance formerly a banker of Cleveland, O., and who deceased twenty-five years ago. He spoke eloquently at some length. He said it was the purpose of ancient intelli gences to bring their knowledge and influence to bear upon the interests of mankind, and through this lady they had found the means to combine and use the elements necessary to make their presence and power known; and to this phase of spiritual expression she was specially dedicated.

This spirit then requested that any one should feel perfectly free to ask any question: To an inquiry whether a special organ could be formed or materialized so as to perform its function, independent of the rest of the body-as it had been noticed that the soprano voice which had accompanied the basso floated over the heads of the company, and sounded in the extreme front of the room, at the same time the deep voice was heard in the other end-he replied that those organs only which were necessary for the purpose were formed; nothing below the chest was materialized; it was a bust, and nothing more, like a box containing the head, lungs and organs of speech, that moved hither and thither: "I, as I now stand before you, am fully incarnated, though invisible to you."

Numerous scientific, also special and personal questions, were answered with readiness and intelligence. J. S. LADD.

Another correspondent, writing under date of "Boston, Nov. 12th," speaks of Mrs. Beste as follows:

May I, through the columns of your widely circulated paper, call the attention of your readers who have any doubts as to the materialization phenomena, to a most remarkable medium now in this city? As I understand her stay is to be short, I am quite anxious that all who have any doubts should avail themselves of an opportunity to receive 'proof palpable' of the glorious truth that our loved ones who have passed on can return and present themselves in a materialized form. I refer to Mrs. Beste, formerly of Washington. D. C., now located at 678 Tremont street, two doors from Newton street. Had I heard of the marvelous manifestations taking place in her presence from even friends whose veracity I should not for a moment question or doubt, I could not have accepted the narration. Mrs. Beste is a stranger to me, and my only motive in writing this is to give others, as skeptical as

myself, the benefit of my experience.

The room was so dark that a white object could not be seen an inch from the eyes, yet the forms were so distinct that every fold of the drapery was as white and light as when gas is turned on. The features of many were rendered visible in degree and the voices were clearly audible. One form, at first a little indistinct, gradually grew brighter-every feature as plain as if in a strong light-until a gentleman present remarked that this was a sufficient test of the genuine ness of the phenomena, if nothing else took place, Two voices, a deep bass and a shrill female voice, sang a duet in Italian. I have heard the best singers who have visited this country, but never heard human voices so powerful; they might have been heard two blocks off. A Swiss voice sang the mountain songs so familiar to those who have been in Switzerland. Songs in French and English were sung. Some voices were remarkably sweet.

Friends came to me, giving their names, but had not strength to remain long outside the cabinet. Others present were more fortunate, having long messages and loving words for absent ones. It was something never to be forgotten."

MRS. M. E. WILLIAMS.

This widely-known materializing medium is holding well-attended seances at her home, 462 West 34th street, New York City. A correspondent (a lady of culture and refinement, and high social position) writing us from New York under a recent date, speaks of her sittings in the deepest vein of praise. The followingcomprising the major portion of her letter-is here appended as a marked instance of proof regarding the genuine character of Mrs. Williams's development:

"Among recent incidents worth recording, perhaps, is the following, which may show how the anxious but constitutional doubters, but would-be believers, may by perseverance get their reward. It relates to one of this class, a New York lady of great purity of soul, whom I have esteemed as among the dearest of

She had attended several of Mrs. Williams's regular séances at her residence. 462 West 84th street, and was so fully persuaded of the truth of the purported manifestations, that she wanted one particular lady friend to know, as she herself did, the genuineness of the manifestations. This friend did want to be convinced -it would be so great a comfort. But much as she desired it, she could not be convinced of it in a promiseuous circle in another person's house, where, of course, everything could be arranged to produce all

'Now,' said she, 'if Mrs. Williams could do all this in a house she never entered, and where she could have no means of possible collusion. then I should know. No trap doors, nor false ceilings, nor possibility of illusions.

It was all arranged, and Mrs. Williams was driven to the doubter's house, and became her guest. After dinner a private séance was proposed, and the three ladies withdrew to the library adjoining the diningroom, to await the event.

Mrs. W. remarked that the gaslight was too powerful, and proposed to have it lowered, and it was done, Mrs. Williams sitting outside of the library, near the curtain, which was, as usual, drawn between the two rooms, and both the ladies waited for awhile. As nothing came the light was renewed, and again lowered three times, successively, when the necessary conditions seemed to have been attained, and silence was absolute. After a few minutes Mrs. ---, the host ess, felt a person gently patting her on the head, and whispering in her ear words of love, and congratulating her with a voice which she knew could be none other than that of her own departed husband.

With surprise and delight she spoke to Mrs. Williams and told her what had happened as clearly and fully as she had felt and experienced it all herself, and she said, 'Now I know it; it is impossible that I can be deceived; for no other being could have told me what was said to me but my own husband.' It is very strange, replied Mrs. Williams, for I have not been entranced at all for one moment; you must be mistaken; but sit still.' Soon Mrs. Williams uttered the words: 'Yes, they are here, many of them,' and appeared to subside into a profound trance. Then the father of this lady manifested himself clearly to her, audibly pronounced his name, and the circumstances of his death twenty five years before, and continued to converse with her for some time. Then her own mother and mother-in-law joined in the conversation, each identifying herself as demonstrably as they ever did when they were mortals in flesh and blood. Among other things, the husband took her kerchief from her, hand, wiped her brow, adjusted and smoothed her hair as he used to, caressed her tenderly no returned the kerchief to her hand again. I think if the Professors of the Pennsylvania Dall of Mew York.

The scance lasted a full hour and a half, during which the celestial visitors remained, and kept up their intercourse. Much of the time the husband held her hand in his at intervals, and wrote his name in illuminated letters whose characters were too clearly visible to be mistaken. Alternating, also came many other relatives and dear ones, all of whom identified themselves to the gratified and fully convinced hostess beyond all possibility of illusion, deception or doubt."

MRS. H. FAY.

The Spiritualists and investigators of Boston and vicinity have, in the regular presence of Mrs. Fay among them, a choice opportunity to possess themselves of evidence to the truth of spirit-materialization. Mrs. Fay has recently removed to 156 West Concord street (four doors from Tremont street). Her materialization séances will be held on Tuesday, Saturday and Sunday evenings at 8 o'clock, and on Thursday afternoons at 2:30 o'clock. Experience proves that these séances never fail to give satisfaction to those attending thereat. We have frequently spoken in full detail concerning the phenomena which we have witnessed and which are witnessable by those who choose to improve the chance offered in her presence, and recommend all who desire to know of a truth that materialization is a great fact, to visit her and practically inquire for themselves.

S. W. Tucker, well known among Spiritualists as a musical composer and publisher, speaks thus under date of Nov. 26th, regarding an interesting experience of his (on the 24th) at one of Mrs. Fay's séances:

"A very dear one, a beautiful spirit from the other side, materialized, walked across the room, and took me by the hand, and led me up to the cabinet, saying. Walt a moment.' She then stepped inside for a few seconds, and when she reappeared she took hold of my right hand, on the palm of which she commenced rub bing quite briskly; the sensation produced was that of feeling as though she were rolling a gravel-stone under her fingers, and in a few seconds a beautiful white rose seemed to come suddenly up from my hand, which felt as though the roots of a rose-hush were embedded there. She then broke the stem close down to my hand, passing me the rose on a stem some five or six inches in length, with its thorns and leaves as perfect as though just taken from a garden. It lies before me as I write, still retaining its hue and fragrance, and no

money could purchase it.

A lady whose name I did not learn sat at my right at the time, and saw the whole process. I give these facts in justice to Mrs. Fay, whom I believe to be among the most remarkable of mediums."

MRS. H. V. ROSS AND MRS. W. H. ALLEN. On our second page will be found the straightforward narration of what Capt. T. O. Dayton has witnessed at a séance with Mrs. Ross, the celebrated materializing medium in Providence. His testimony is most satisfactory, and his added statement concerning the sitting held with fifteen persons by Mrs. Ross on board his vessel is conclusive as to the impossibility of confederacy or the use of before-arranged appliances, since the cabin of a vessel would be the last place where a skeptic with even ordinary intelligence would be likely to expect to find trap-doors, concealed paraphernalia, or employed confederates.

We are in receipt of a letter from Mrs. Julia Dawley of Somerville, Mass., which we shall publish in our next issue, wherein that lady sets forth her certainty as to the verity of the development of Mrs. W. H. Allen as a materializing medium. Mrs. Allen holds her séances, so writes Mrs. D., at half-past 7 on each Tuesday and Friday evening, at her home, 268 Washington street, Providence, R. I.

MRS. JAMES A. BLISS

Holds full-form materialization séances—which are highly satisfactory, and are well attended -every Sunday, Wednesday and Friday evening, at 8 o'clock; also Saturday afternoon at 3 o'clock, at 39 East Newton street, Boston.

MRS. MAUD E. LORD.

At last accounts Mrs. Lord was in Chicago, Ill., where she was giving seances, and doing a grand work. She was greeted on a recent Sunday by large audiences at Lester's Acad emy, 619 West Lake street, speaking to excellent acceptance, describing spirit-friends of the people present, and giving great satisfaction to all.

A correspondent writing us from Troy, N. Y., speaks as follows of Mrs. Lord's service for the cause in that city: [We shall print next week the text (furnished by the same correspondent) of a Joint Testimonial presented by the friends to Mrs. Lord and Miss Hagan while they were in Troy.]

"Mrs. Lord makes no claim to gifts of the literary order. She simply rises before an audience and gives incidents from her marvelous experience as a medium, beginning with the earliest memories of child-hood; and then steps down in the midst of her hearers and proves the truth of all she has said. She seems to be strengthened by opposition, for where skeptics are most numerous and pronounced she moves in the strength and majesty of all her gifts and graces. Her rapid, vivid work is beyond description. What she has done in Troy ought to be repeated in every city and village of the whole country."

JESSE SHEPARD.

This celebrated musical medium has, we are informed, been doing a great and important work in Philadelphia, Pa., for some time past. A correspondent-Naomi W. Thomas-residing in that city, writes us of his séances as follows: [Mr. Shepard, it is announced, will soon leave Philadelphia, visiting New York, Cincinnati, St. Louis, Indianapolis, and other points, in answer to pressing invitations.]

"It would seem almost impossible to bring such grand music out of the piano. The 'Egyptian March' far surpasses, in my opinion, anything the human ear has ever listened to in this mortal life from mortal performers: The booming of the cannon in the distance, and the firing of small arms, is beyond description. It must be heard to be appreciated.

On Friday evening, the 2d of November, I think the manifestations were stronger than at any other previous séance when I was present. I have enjoyed four of these wonderfully interesting séances. I have been gently touched and patted by the hands of spirits at each scance; but on that occasion I was greatly favored by being touched by them many times. I had the tambourine placed upon my head, laid upon my lap, and my hand pressed by a spirit-hand. But what was more satisfactory, my dear old grandfather came and caressed me, telling me he was my grandfather, William Thomas. I thanked him for coming, and asked if my father and mother were there. He said: 'Yes, we are all here, Mary, Sarah and Joseph.' The last name came in a low whisper, as though he was losing power. These were the names of his children, known by no one in the circle but myself.

I cannot imagine how it is possible for any candid person to attend Mr. Shepard's seances and not become convinced of spirit-return and power. He plays on the plano all the time while the most wonderful and powerful manifestations are taking place. I had almost forgotten to speak of the zithern, flying around the room, playing so sweetly at one moment, seeming to be close to the faces of the guests, and the next away off to the ceiling, and then around the room, the plane played upon all the time, and one spirit, with a powerful bass voice, coming close up to the company, singing in unison with the instrument, and passing around to all in the circle.

versity are honest in their desire to investigate the subject of Spiritualism, they could do no better than to have Mr. Shepard give them some of his wonderful manifestations. And I understand Mr. Shepard has written to them, making them an offer of his mediumistic services, but has not received a reply."

JAMES B. COCKE,

The newly-developed musical medium, editorial mention of whom has already been made in these columns, gave a séance in the Ladies' Aid Parlor, Monday evening, Nov. 19th, for the Spiritistic Phenomena Association of Boston, to general acceptance—which has been the case with all the seances he has thus far held in this city. We are informed by James A. Bliss, his manager, that Mr. C. will give séances in Providence, R. I., Nov. 28th, 29th and 30th, and Dec. 4th, 5th, 6th and 7th; in Lawrence, Mass., Dec. 1st, afternoon and evening; in Worcester, Mass., Dec. 11th, 12th, 13th and 14th; and that he is ready to make further engagements, for which purpose he can be addressed in care of James A. Bliss, 39 East Newton street, Boston.

MRS. CHAMBERLAIN AND MRS. CUSHMAN. Mrs. Annie Lord Chamberlain (physical and musical) and Mrs. H. W. Cushman (the famous 'guitar medium"), who are veterans in the field of public mediumship, still continue to give séances—the first at 45 Indiana Place, Boston, the second at 338 Main street, Charlestown District - where remarkable and conclusive manifestations take place, well worthy the attention of inquiring minds. They deserve a

The Progress of Medicine.

full share of the public patronage.

To show how little the regular doctors know, and how much less they are willing to have it appear that others know, we need but recur to the prevalence of malarial diseases, and the obstinacy with which the doctors fought the introduction of the remedy for them. The Quarterly Review for July has an article headed as above, in which it deals with this matter with perfect plainness. It asserts that there is hardly any question that malaria is, and always has been, the largest single element in the miseries of mankind. It says there is a drug, cinchonsbark, with its products, which has a great power over the course of the fever. The cultivation of the cinchona-tree is now a great industry, both in the Eastern and Western Hemispheres; and whatever quinine or other products of the bark can do for malarious sickness, will be, at no distant time, a benefit that may be shared by all but the very poorest and the races least accessible to civilization.

The writer states that the almost total extinction of malaria at home, and its decrease abroad, have been brought about in the ordinary course of draining and cultivating the soil. and by a wise attention to the planting or conservation of trees. The draining of the fens and all such achievements throughout the world have brought better health with them; but neither the doctors, nor even the sanitarians, have been the primary moving forces. The true story about it is this: The medicinal uses of cinchona bark were known first to the indigenous inhabitants of the Peruvian Andes, where the trees are native and the ague is common; and it was the Jesuits who introduced it widely into Europe (1630) and the East. "The archstupidities of the Paris faculty, who still live for the amusement of the world in Molière's comedies, opposed it with their united weight. Court physicians in other European capitals than Paris assailed it with abuse; and no one wrote more nonsense about it than Harvey, the physician of Charles I."

The new remedy was recommended or condemned, according as it fell in with the views of the Paracelsists and disagreed with those of the Galenists. A full century after cinchona was first brought to Spain, the great Stahl would have none of it, and went so far as to reprint Harvey's ignorant tirade against it in German. A physician of Breslau, as late 1729, declared in his last illness that sooner die than make use of a remedy that went so direct against his principles. And he did die. So we see, again, that the doctors have had to learn, just like the rest of us, and at no time know all there is to be known.

But however much they do not know (or may have determined not to know), they have in various locations in the Federal Union demonstrated that they do know enough to successfully appeal to the bigoted prejudices of the law-makers, and have obtained by such discreditable means the enactment of statutes which virtually amount to a legal interdiction of all progress in remedial matters where such laws have been passed, and an exclusive remanding into the professional (?) hands of Allopathy and its allies, beyond appeal, of the dearest rights, i. e., "to life, liberty and the pursuit of happiness," of the supposed free citizens of those States. And the same efforts, unsuccessfully made in other commonwealths, in times past, by the M. D.s, for similar laws, are—there is every reason to anticipate—about to be recommenced in Massachusetts and elsewhere the coming winter. Will the dwellers in New York, New Hampshire, Vermont, Illinois and other States where such laws obtain, ever imitate the Allopathic enemies of their rights sufficiently to know enough to set measures on foot for a successful overturning, by protest and ballot, of the shameful medical "bulls" (in more senses than one) which now disgrace the statute-books of their respective States? And will the citizens of Massachusetts, Maine and elsewhere, where "Doctors' Plot" bills have been already defeated, continue to know enough to keep such disgusting exhibitions of professional cant," Regular" spite and statutory selfishness from obtaining sway over them in future under the semblance of law? We shall see.

Dr. E. D. Babbitt writes: "Our Cincinnati (O.) Society of Union Spiritualists meets at the Odd Fellows' Hall each Sunday forencon at 112 o'clock, and also at 71 P. M. Mr. Bowman, our lecturer, is an able and excellent speaker, and unsullied as a man. Mrs. Greene, now of Aurora, Ind., gives remarkable platform tests after each lecture, and the audiences are becoming more and more interested."

A new movement in England leads the Herald of Progress to remark: "Any attempt to 'Christianize' Spiritualism, and so make it respectable, will be a miserable failure," and gives instances in proof that such has always been the case, "The age," it says, "grows broader—the past is but the apparage of the present, not its ruler.".

Prof. Henry Kiddle, of New York City, who was recently on a visit to Boston, had a sitting with D. E. Carwell at his home. No. 55 Elm street, Charlestown District, and fully andorses the verity and value of his mediumship. This view of Mr. Caswell's merits as a medial Instrument is also shared by Judge Relson Cross.

Faith before the Canada Courts.

A Canada judge, at the recent opening of the assizes for the county of Frontenac, in his address to the grand jury, appealed to them to bring such a pressure to bear on the Dominion government that the existing law should be amended, so as to allow the reception of the evidence of agnostics and unbelievers in a future state, in criminal cases.

An important case in the province of Quebec recently brought up the question whether modern agnosticism is unchristian, and if it unfits a person from being compelled to be a witness in court, under the Canada statutes, which declare that any one so presenting himself must be a believer in God and in future rewards and punishments. It is reported that, some time ago, a young and intelligent man, holding the Hebrew faith, came forward to be examined as a witness in a commercial case of much interest. The counsel demanded that he should be subjected to a catechetical examination in regard to his religious belief.

He answered readily that he was a firm believer in an omniscient and omnipresent God, who ruled the universe; and he believed that He meted out rewards and punishments in this life for good or evil. He believed this to be the formal creed of the Hebrews. On the subject of future rewards and punishments he said he had no knowledge whatever, the whole matter being beyond his ken. The Court pondered the affair long and gravely; and although the provision in the Canada law is said to be explicit, the Court finally decided that the applicant was not competent to be heard as a witness in

Not long since, too, a Montreal merchant named Lawrence imported certain volumes of a right to examine the Church's authority, he Paine's and Voltaire's writings from Boston, points to "that Scripture which you believe." for his private library. The collector of customs confiscated them on the ground that they constituted immoral literature. The importer | Church should not fall into error." And he inof course remonstrated, and waited on the Minister of Customs with a deputation of his freethinking friends from Montreal. That important functionary sustained the action of the customs collector unhesitatingly. Upon this, Mr. Lawrence had recourse to the courts, bringing an action for damages against the collector. Eminent counsel argued the case on both sides. The court, however, deemed it wiser to dodge the real question raised, and decided not to go into the merits of the case; but gave judgment on a technical point raised by the government counsel, namely, that the plaintiff had failed to conform to the requirement of the tariff act, and had not given formal notice to the collector of his intention to claim the books within a month from the date of the seizure.

Thanksgiving Day.

There is not a native of New England whose heart does not instinctively warm at the most hurried contemplation of the season: The mere name of the festival day causes visions of plenty to rise up before the mind, tables groaning under their burdens of fatness, happy family circles again restored to their integrity, and all engaged in "eating the fat and drinking the sweet." It is a picture of peace and placid contentment that brings light to all eyes, and joy to all hearts. We cannot refer to it in the presence of our numerous readers without a feeling of congratulation for them at the recurrence of this delightful and truly precious old family festival. Being more than two hundred and fifty years old, it appeals to us with a power that no new holiday appointment could ever be expected to excite in our bosoms. It strikes the key-note of Home, which is the one about which all human associations cluster.

Those who are blessed with plenty in this world, are appealed to on the return of this now national anniversary to be specially mindful of those who have but little. The poor we have with us always. It is not without a purpose, either, that it is so, and therefore it belongs to all to try and discover what that purpose is. No board should be allowed to go bare. Poverty should, for one day at least, be banished from existence. We fully believe that a full stomach tends to make a glad heart. There is no way to beget fraternal feeling so easy as to feed the hungry and clothe the naked. In the whole length and breadth of the land there ought not to be one single person who has to confess that he has not tasted to his fill of the bounty of this festival day.

Christmas is the gift-giving time, but Thanksgiving is the time for joy and family mirth. We have none too many festivals in this country at best, and therefore let us make the utmost of each one of them. The hours are all leaden enough to make us feel glad when the few golden ones appear. So let us make just as much as we can of Thanksgiving Day. Let us be happy among ourselves, in our own family circles, and see to it that there are none wretched about us. A little goes a great way, when it is dispensed from an open hand. We all of us have much to be thankful for.

Mrs. Lucy Stone has been up to Vermont on a visit, and finds, on inquiry, that no one can vote in that State whose name is not on what is called the "grand list"; in other words, whose name is not among those who pay taxes on property and pay a poll-tax. Very few women there are said to pay property taxes; and as no arrangement is made for any woman to pay a poli-tax, the majority of women are excluded from a chance to vote. She states that a State Woman Suffrage Association has just been formed in Vermont, which is well officered by consolentious and earnest persons. She pronounces Vermont behind most of the Northern States in its laws affecting women. A husband there can at any time sell all his real estate without the consent of his wife, but a wife cannot sell an inch of her real estate without the written consent of her husband. The husband. by the marriage, takes all the money and other personal property of the wife, with the excep-tion of one certain kind of stocks, which the statute protects. This exception is supposed to have been secured by some father who had given his daughter stocks of the kind excented, and to guard her in the possession of this property procured the passage of the law. She says there are men in Vermont who are trying to do better things for women, and that they will

The attorney-general of Canada has told a delegation from the Toronto City Council and the Canadian Woman Suffrage Society that the franchise for women is coming, and that the question is to receive serious attention from the colonial government. The Legislature of Washington Territory, says the Herald, has passed the bill making the ballot free as manna, and the Governor says he will sign it. The bill will become a law in two months. The people of Oregon are to vote at their next election on an amendment to the State constitution giving women the right to vote.

Mgr. Capel in Boston.

In his lecture last week in Tremont Temple, under the auspices of the Catholic Union, on the essential differences between Catholicism and Protestantism, Mgr. C. remarked that Boston ought to be the place of all others where a free statement of such differences could be made. He said that the past history of the nation shows that religious differences have done more to create inimical feelings than all else. For this reason he would make a plain statement of the essential principle underlying the Catholic faith. Revelation, he said, is not science; this belongs to reason, exercising itself on nature. He said revelation is "a distinct body of truth revealed by God." It contains truths to illuminate the intellect; laws to be obeyed by the will; means of grace to accomplish this law. It is known as the gospel, and is either written or tradition. He declared its truths to be beyond reason, and therefore reason cannot possibly be judge. He said that revelation was complete in Jesus Christ some eighteen hundred years ago, and therefore it is a thing of the past, and we can learn it only by testimony. Intellectual belief in the facts of Christ's coming and works, he declared, was not Christian faith. Christ's voice, he said, was divine and infallible; but human reason may be employed to convince others of his divine charac-

ter. He said that Christ made his apostles sharers in all his powers; hence "we" have "a corporation" endowed with Christ's powers. When, therefore, they spake as a body, "it was the voice of God." The Church, he said, was born on Pentecost Sunday, to die only with the end of time. In reply to the claim that reason has As for the Church's falling into error, he said he took his stand "with God," "who said the sisted that at this point his reason supports him. Therefore he concludes and proclaims that "the Church of God stands before him (me) as the guardian, the judge of that revelation." On the subject of infallibility, he held that "a man may be the greatest scoundrel living, and yet be infallible." He said the character of the message is not affected. God can compel a wicked man to speak the truth! Every priest, he said, is fallible, but the Church he represents is infallible. "The spirit of God directs the bishops in discussion," and thus the Church acts in a corporate capacity. When the Pope directs his fellow-pastors "in an official capacity," "it is the spirit of God that speaks, and he is infallible." He finally admitted that "all Christian doctrines are being swept to the winds."

A Victory for Medical Freedom.

In another column will be found an editorial article, near the close of which we query as to whether the people of this State (and others who have not yet succumbed to "Doctors' Plot" Laws) will still stand firm for the preservation of their constitutional rights. The following, from a correspondent who knows whereof he speaks, demonstrates that there are voters in Massachusetts who propose to defend themselves and their families against Allopathic despotism, and that as far as the recent election is concerned they have done their duty in this regard:

"Dr. H. L. Bowker (whose name is well known to your readers as a fearless opponent of all unjust legislation) was reflected to the Massachusetts General Court this season, doubtless without regard to his political status; and without question he obtained his election for the meritorious and fearless work he performed last year in assisting in defeating the class-monopoly medical and pharmacy bills which were presented for enactment, but met with signal defeat. This election shows conclusively that when the people understand that certain law-makers are favorable to bills which if enacted would cut off magnetic and clairvoyant practice, they are allowed to remain at home, and others put in their places.

As additional evidence in the same direction it may be well to state that in the November election in Mashusetts it is reported that Sayward of Boston, Magintosh of Dedham, Smith of Andover, Hill of Haverhill, Wells of Cambridge, and Allen of Lowell, who were prominent last season in advocating the restrictive medical and pharmacy bills, were nominated as candidates by their own party, but were defeated Several of the members of the General Court, who favored these restrictive laws last season, did not even obtain a re-nomination this year!

With Dr. Bowker in the House, and A. E. Pillsbury in the Senate, class-legislation will be shown up from a common-sense standpoint; and to my mind there is promising evidence that no law will be enacted in Massachusetts the coming winter which will deprive the people from employing any person or any mode of treatment that they have confidence in and desire."

Thomas Paine Fraternity. An able and interesting historical free lecture—the second of a series of three, on "The Spanish Inquisition"-will be delivered by Mr. John Storer Cobb on Sunday afternoon next, in Paine Hall, Appleton street, Boston. As great interest was manifested by his hearers upon the subject in question last Sunday, no doubt a large audience will be present Dec. 2d, to hear what further the distinguished speaker has to offer in regard to the history of that inhuman institution. He said in his first lecture that it was inevitable that the history of an organization such as the Inquisition should be enveloped somewhat in mystery. It was so fearfully and despotically brutal an institution; its decrees were so barbarous; and the manner of their carrying into effect so diabolical, that every effort was made to prevent the light of publicity from shedding a ray upon them. Bad as these things were, however, they were the legitimate outcome of the religion which they were designed to perpetuate. When Constantine became sole emperor, said the speaker, the civil power was evoked to aid that of the Church, and from that time forth the Papal hierarchy did not stop, until it had made itself absolute master of the secular government. Monarchs were its vassals, who received their crowns from the Pope's hands, and could retain their thrones only by diligent performance of whatever tasks might be imposed upon them by the Church; bishops were made the judges

by the Church; bishops were made the judges in the criminal courts, and whatever sentences might be passed upon heretics by the ecclesiastical tribunals, were to be put into execution by the civil magistracy.

The Banner of Light Free Circle meetings are very fully attended every Tuesday and Friday afternoon, where messages are given through the mediumship of Miss M. T. Shellamer from individual spirits, and questions are answered by the controlling intelligence. Strangers from various parts of the country who visit these circles become satisfied of their legitimacy in every respect as palpable evidence of direct spirit control.

By Dr. Dumont C. Dake makes his next regular visit to New York City, Ashland House, Baturday, Bunday and Monday, Dec. 1st, 2d and 5t.]

Wishing to engage her for lectures and public tests can address her in care Banner of Light.

Prof. W. Clayton may be addressed for lectures, function care delivered in the Substances notice on seventh page.

J. Madison Allen is now fulfilling an engagement in Union City. Tenn., having closed his three months' labors in Knowille and vicinity. His opening discourse in Union City were delivered in the 'Onistian' or "Campbellite" church, which was kindly thrown open for the presentation of the speeling of the angels, and which was filled to overflowing. His clair-voyant test readings of persons in the audience were pronounced correct, we are informed, and awakened much interest. He will go wherever the way opens and the light points, in the prosecution of his medium interest. He will go wherever the way opens are answered by the controlling intelligence.

Strangers from various parts of the country who visit these circles become satisfied of their legitimacy in every respect as palpable evidence of direct spirit control.

The many friends of Miss Lottle Fowler in this country will be pleased to learn that her health, which for some time past has been in a failing condition, is restored. He had the second in the country will be pleased to learn that her he

Dr. J. Rodes Buchanan in Boston.

The intellectual atmosphere and progressive thought of Boston have attracted Prof. Buchanan to make this city his permanent residence. In the delightful home which he now occupies, overlooking the city (29 Fort Avenue). our citizens will have the opportunity of enjoying the rare psychometric powers of Mrs. Buchanan and the profound instructions of the founder of the Science of Anthropology.

It is just forty years since his attractive lectures were attended by hundreds of our old citizens, including many physicians, and received the warm eulogy of Pierpont, who suggested that he must be content with the support of the liberal-minded, since the chief Scribes and Pharisees would be as slow now as they were of old to accept the revelation of any higher truth than their own. The truths which Prof. Buchanan presents involve not only the reconstruction and fundamental change of our educational systems, but a total change in philosophy, and a very great change in medical science and practice which will bring all into harmony with the highest inspirations of Modern Spiritualism.

We anticipate a course of lectures from Prof. Buchanan this winter which will deeply interest all who are seeking profound and practical

A pleasant marriage ceremony took place in Fitchburg in this State, at the residence of Mrs. Sarah C. Brigham, M. D., on the evening of the 22d inst., viz: the union of Mr. George A. Fuller and Miss Nellie Brigham. It is unnecessary for the Banner to tell its readers who Bro-Fuller is, as its columns often chronicle his good works in behalf of the spiritual cause. Mr. Allen Putnam of Boston, the veteran Spiritualist and a Justice of the Peace, who legally tied the bridal knot, addressed the bride and groom briefly, alluding to the ceremony as only the external form demanded by society for its own protection, the true marriage being of the soul, and love its bond. He then invited the unseen ones to participate in the ceremony, when the mother of the bride, under spirit-influence, made the youthful couple a brief but exceedingly appropriate address. The numerous invited guests then partook of a collation; speeches were in order as well as music, and all retired well satisfied at being present on so joyous an occasion.

Henry Ward Beecher's morning sermon in Brooklyn last Sunday on "Suffering and Courage" was a very practical one, in which he rebuked modern Christians with a great deal of truth. He graphically described Paul's sad earthly experiences, which many martyr mediums of this age have experienced and are still experiencing for the good of humanity. He said Paul, the ancient medium, was a man who had been scarred from head to foot; a man as susceptible to pleasure and sorrow as perhaps ever was created; proud and patriotic, aristocratic by nature, expelled ignominiously from among his own countrymen; basely decried on every side wherever he went. He found himself regarded as the offscouring of the earth. Great, honorable, aspiring, noble soul, he found himself represented on every side as being mean jealous, ambitious and degraded. Ten thousand physical perils beset him, but they were the least of his difficulties compared with the perils that he met among false brethren.

The cause of Modern Spiritualism is progressing rapidly everywhere, notwithstanding the slurs of the secular and the innuendoes of the denominational press. Mediums are being developed all over the country; public meetings are increasing in various sections, and the neople generally are becoming more and more alive to the importance of a fuller knowledge of the Hereafter than has been vouchsafed them in the past. People generally would be astonished were they to know how many private mediums there are in this city alone, not enumerating the public ones. These mouthnieces of the angels are in the families of the opulent as well as in the humble residences of the poor. Thus "the bread of life" is freely given to the hungering multitude in lieu of the husks that are offered by old theology.

Prof. J. W. Cadwell was last week giving his entertaining and instructive lectures upon Mesmerism to large audiences in Osceola Iowa. The Sentinel of that place alluded to them in terms of great commendation, and advised all of its readers who questioned the possibility of one person controlling by his will the acts of another, to attend them, adding that the lectures and experiments were "highly interesting and suggestive to all thoughtful people.'

CLAIBVOYANT EXAMINATIONS by lock of hair, giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose lock of hair and one dollar, giving name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N.Y.

Mr. J. J. Morse is meeting with great success in his "evenings" at the rooms of the Metropolitan Lyceum in London.

Movements of Lecturers and Mediums

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

C. H. Harding may be addressed for lectures and

U. H. Harding may be addressed for lectures and tests at 408 Shawmut Avenue, Boston.

Miss L. Barnicoat lectured before the Manchester (N. H.) Spiritualist Union, Nov. 4th; was at the Boston Ladies' Aid, Nov. 11th; addressed the society of Lawrence, Mass., Nov. 18th; and lectured for the society in Hartford, Ct., on Sunday, Nov. 25th. Address for lectures and platform tests, 475 Broadway, Chelsea, Mass.

J. W. Kenyon and E. R. Winans will make engage ments for their services at camp-meetings next year the former to lecture and the latter to give material zation scances. Address them at Jackson, Mich.

Mrs. S. Dick lectured in Chelsea, Sept. 2d, 9th and

Mrs. S. Dick lectured in Cheisea, Sept. 2d, 9th and 16th; in West Duxbury, 23d; in Brockton, 30th; in Woburn, Oct. 7th; in Cheisea, 14th; in West Duxbury, 21st; in Woburn, 28th; in Bast Braintree, Nov. 4th; in Cambridgeport, 16th; in Clinton, 18th and 25th; in Woburn ahe will lecture Dec. 2d and 9th; in Cambridgeport, 16th; in East Braintree, 30th. Pariles wishing to engage her for lectures and public tests can address her in care Banner of Light.

atrength and continue her usefulness. Since writing the above we learn it is Miss Fowler's intention soon to return to this country, matters of importance requiring her personal attention here.

W. J. Colvillo was announced to lecture in Halifax, England, on the 11th, on "Martin Luther and the Great Reformation," in a hali capable of seating an audience of one thousand.

of one thousand.

The address of Mrs. Ed. S. Wheeler is 1725 Bouvier street, Philadelphia.

The address of Thomas Lees is now at 105 Cross street, Cleveland, O.

Prof. J. Rodes Buchanan will speak for the Spiritualist Society in Providence, R. I., on Sunday next—
2d tast

Dr. H. P. Fairfield's engagements for the Sundays of December are as follows: Haverhill, Mass., 2d; Norwich, Ct., 9th; Clinton, Mass., 16th and 23'. Other engagements solicited. Address Box 785, Newbury-port. Mass.

port, Mass.

Frank T. Ripley is meeting with good success in the State of Maine speaking to deeply interested audiences in Guilford and Monson recently. He will lecture and give public tests in Dover, Me., Dec. 2d; West Hampden, Me., Dec. 2th, and Carnel, Me., Dec. 16th; he will accept engagements to lecture, give tests or attend funerals at any place in the State. Address Box 72, Searsmont, Me.

Hon. Warren Chase was at last accounts in Tren-

Fred. A. Heath, the blind medium, spoke in Woburn, Nov. 11th; addressed large audiences in Amesoury, the 18th; was in Portland on Sunday last; will make engagements for the Sundays in January. Address him 27 Lawrence street, Charlestown District, Boston. Edgar W. Emerson's engagements for the Sundays of December are as follows: 2d and 23d, Salem, Mass.; 3th, Haverhill, Mass.; 16th, Portland, Mc.; 30th, New-

Capt. H. H. Brown lectured during November in Portland, Me.; Hillsboro' and Washington, N. H.; Haverhill and Gardner, Mass. He will speak in West Randolph, Vt., Dec. 1st and 2d, and Braintree, Vt., Dec. 3d; will be in Waterbury, Vt., Dec. 4th and 5th; Bristol, Vt., Dec. 6th, 7th and 8th; Kast Middlebury, Vt., Dec. 0th. Can be engaged for any date between Dec. 9th and 24th.

J. Wip. Fletcher will lecture in the Conservatory Hall, Brooklyn, the Sundays of December, morning and evening, and in Hartford, Conn., every Monday evening for the present.

Mr. A. W. S. Rothermel has been holding scances with his usual success in Providence for the past two weeks. He will return to that city Dec. 10th, and be ready for engagements in Providence, Boston, and in the vicinity of either place. His permanent address is 130 Hall street, Brooklyn. May also be addressed at No. 9 Vinter street, Providence.

Col. Wm. Hemstreet will lecture for the Brooklyn Spiritual Fraternity in the Church of the New Spiritual Dispensation Friday evening, Dec. 7th. Subject, "Supplemental Demonology."

H. B. Philbrook, 21 Park Row, New York, will answer calls to lecture.

God's Poor Fund.

Amount received since our last acknowledgment: From Lizzie Richards, 50 cents; Friend, Watertown, Mass., \$1,00; Friend, Community, N. Y., \$1,00; M. D. Bell, \$1,00; A. T. Sumner, \$2,00; Amos Hutchins, \$1,00; Mrs. H. M. Smith, \$1,00; W. H. H., \$3,50; Friend, Reading, Mass., 50 cents.

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Special Notices forty cents per line, Minion, and insertion. Special Notices forly conts per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

Af Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattle st., Boston, every Wednesday and Thursday, from 10 till 3, until further notice.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. 9w.O.6.

Dr. Paul H. Collins, Magnetist, 240 West 34th street, New York City, treats all chronic diseases. Local references given if desired. Con-sultation free. Office hours from 9 A.M. to 1 P.M.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truth to investigators.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO, F. ROW-Bureau (10 Spruce atreet), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS

The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act asour agent, and receive subscriptions for the Hanner of Lights tifteen shillings per year. Partiesdestring to so subscribe can address Mr. Morse at his office, 103 Great Portland street, London, W., England, where single copies of the Hanner can be obtained at 4d. each: if sent per post, Ad. extra. Mr. Morse also keeps for sale the Spirlium and Heformatory Works published by us. COLBY & BICH.

ALBERT MORTON, 210 Stockton street, keeps for sale he Banner of Light and Spiritual and Reforms-ory Works published by Colby & Bieb.

AUSTRALIAN BOOK DEPOT,
And Agency for the BANNER OF LIGHT, W. H. TERBY,
NO. 84 Bussell Street, Melbourne, Australia, has for sale
the Spiritual and Reformatory Works published by
Colby & Rich, Boston.

KAILASAM BRUTHERE, Booksellers, No. 67 Mullah street, Madras, India, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupess 11-12-0 per annum.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 63 Bags street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by COLBY & RICH. Also keeps a supply of books for sale or circulation.

The Spiritual and Reformatory Works published by Coby & Bich can be found at the once of The Truck-Seeter, it Clinton Place, New York City.

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E. M. ROSE, 57 Trumbullstreet, Hartford, Conn., keep constantly for sale the Banner of Light and a supply of the Spiritual and Referentery Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

The Spiritumi and Reformatery Works published by COLBY & RICH are for sale by J. H. SHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, 303 Surtonwood street. Subscriptions received for the Rammer of Light at 30, 00 per year. The Rammer of Light can be found for sale at Academy Hall, No. 510 Spring Garden street, and at all the Spiritual meetings.

WILLIAMSON & HIGHEE, Booksellers, 62 West Main street, Booksellers, 62 West Main street, Bookseter, N. 7., keep for sale the Spiritual and Bedsyn Works published at the Banner of Light Publishing House, Boston, Mass.

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The Roberts Bookstore, D., MUNORY, Proprietor, No. 1910 nevents street, above New York avenue, Washington, D. C., keeps constantly for all the BANKER OF LIGHT, and sauly of the Spiritual and Referentery Works published by Golby & Bich.

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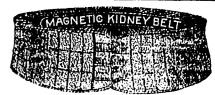
CLEVELAND, O., HOOK DEPOT, LEES'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Liberal Books and Papers published by Colby & Rich,

ROCHENTER, N. Y., HOOK DEPOT, JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., Seep for sale the Spiritual and Re-form Works published by Colby & Rich.

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Druggists can fill it. Address DR. WARD & CO., LOUINIANA, MO. Dec. 1.—1y*

SPECIAL NOTICE.

MRS. JAMES A. BLISS, Materializing Medium, of Boston, Mass., will hold three select Materializing Scances in Providence, R. I., as follows: Dec. 11th, at 8 P.M. Tieckets now for sale by EDWIN RICHARDSON, No. 37 Mathewson atreet, Prov-

DR. S. E. CURRIER,

MAGNETIO PHYSICIAN, No. 327 Tremont street, Boston. Test Circle Sunday and Thursday evening, at 7% o'clock; Baturday afternoons at 2%. Developing Circle Tuesday evening, at 8 o'clock; Friday afternoon at 2%. Private Sittings given. Office hours from 8 to 5. Dec. 1.—1w

Pierre L. O. A. Keeler HOLDS Full-Form Materialization Séances at 231 Shaw-mut Avenue, Boston, every Thursday afternoon at 8 o'clock, and Friday evening at 8. Light Physical Seances Sunday and Thursday eventings, at 31 Dover street. Admission: Afternoon and Light Séances, fifty cents. Drc. 1.—1w*

DR. W. T. PARKER,

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MRS. S. M. CORDON. LATE of New York, Magnetic Physician, Business and Test Medium, 143 Court street, Room 10, Boston, Hours from 9 to 6.

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DROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass, Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Bocial Affairs, Send age, stamp, and hour of birth if possible.

Dec. 1.—1w*

MRS. G. S. WOOD, Business, and Test Medium and Prophetic Reader, formerly of 250 Broadway, now at No. 20 William street, near Ferry, Chelson, Mass.

MRS. J. C. EWELL, Electrician and Magnetic Physician, 717 Tremontst., Boston. Hours 10 to 4.

I WILL pay cash for a copy of "Love and its Hidden History," by Randolph. Address Box 53, Pal-myra, Pa. Dec. 1.

8AN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale ALBERT MORTON, 210 Stockton street. Nov. 15.—istf

THE MEDIUMS' FRIEND, Is published in the interest of all Mediums throughout the world

WHO are honest and conscientious. This publication will be independent in tone and fearless in its convictions. No personalities will be allowed within its columns. The MEDIUMS FRIEND is not the leader of any particular hobby, nor is it the organ of any particular body of Spiritualists—will neither lead nor be ied—but will ocoperate with the angel friends to the end of uplifting and elevating humanity.

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Message Department.

Are held at the BANNER OF LIGHT OFFICE, No. 9
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will be open at 2 o'clock, and services commence at 3
o'clock precisely, at which time the doors will be closed,
allowing no egress until the conclusion of the sance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their
earth-life to that boyond—whether for good or evil; that
those who pass from the earthly sphere in an undereloped
state, eventually progress to higher conditions. We ask
the reader to receive no doctrineput forth by spirits in
these columns that does not comport with his or her reason. All express as much of truth as they perceive—no
more.

The It is our earnest desire that those who may recognize

more. All express as much of truth as they perceive—no more. It is our exmest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

As Ratural flowers apon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such rom the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

As We invite suitable written questions for answer at these scances from all parts of the country, [Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

As Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case, Lawis B. Wilson, Obatrman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

[Published in advance by request of the controlling spirit.] Achsa W. Sprague.

It ever gives me great pleasure, Mr. Chairman, to make one of the assembly of spirits who gather at this place. I have frequently visited your Circle-Room, but not often manifested my presence, because I felt that I could fested my presence, because I felt that I could exert my influence and perform my duty here, among the disembodied spirits, better than to take upon myself the organism of the medium for the purpose of expressing a few thoughts to mortals; yet I am never loth to give my testimony concerning the great truths of immortal existence, and embrace every opportunity for so doing, when I feel that by speaking a word I may perhaps reach some mind in need of enlightenment, or feed some hungry soul with morsels of everlasting truth which I have brought from the upper life.

To-day I return to bring my thanks to those

To-day I return to bring my thanks to those friends who so kindly responded to my appeal in behalf of a dear friend, made from this Cirin behalf of a dear friend, made from this Circle-Room months ago. I refer to that friend in Philadelphia, who has for a number of months past been suffering through the hand of disease—Horace M. Richards. I wish to assure those loved and loving ones who so generously responded to my appeal, that I appreciate their kindness, and my sincere gratitude and thanks go out to them from the depths of my spirit. It has been a cause of wonder to some who extended their thought and assistance in the direction named, why my friend has not issued his poems in a volume, as he has promised to do. I wish to explain that he has refrained from putting his intention into practice, in conseputting his intention into practice, in consequence of the advice of spirit-friends who have counseled him to delay. We believe that, by waiting, better results will be attained, and that the work, when accomplished, will be larger

the work, when accomplished, will be larger and grander in its scope than were it hurried out at the present time, and that its mission of usefulness will be very much enlarged.

I wish to send my love to each dear one; I have many on the mortal side of life. I look back upon my earthly career and find beautiful flowers springing up in its path and bright sunbeams illuminating it. I perceive that these arise from the hearts of the friends with whom I have associated. I gather up the flowers and I have associated. I gather up the flowers and weave them into my spirit garments, and with the sunbaams they irradiate my home and my heart. I find my life beautified, strengthened, uplifted and ennobled, through the sweet associations which link me to the hearts and lives of many friends. Unto each one of these I bring my fraternal greeting, my affectionate sympathy, and also to my friends—the workers in the cause of truth—whether I ever personally came in contact with them or not, for I recognize each one as my brother and my sis-

ter.
I do not feel that I can claim any part of the earth as my particular home, although the Green Mountain State is still dear to me, for I am a cosmopolitan, claiming the whole world as my home and my country, and humanity as my brothers and sisters, and I love them all. Oh! I can truly say that it is a glorious mis-sion to tread the paths of mediumship and faith-

fully perform the bidding of the angel-world. I know there is much of sorrow and darkness in the lives of mediums, because they are called upon to contend with the calumny and scorn of of sweetness, of beauty and of satisfaction con-nected with it, that all clouds and sorrows seem to vanish in the great spiritual light brought to bear upon them from on high, and the sympathy, the true love and appreciation extended to mediums by the hearts that understand them, are of more value than uncounted wealth. I be-lieve the time is coming when mediumship will be recognized and appreciated by every family be recognized and appreciated by every family in the land. There are thousands upon thousands of spirits working to convince every mortal of the great eternal truths and facts of existence. They are permeating every department of life with their influence; they are entering the homes of the people everywhere throughout the land; they find their way into churches and assemblies where perhaps the presence of the spirit is not acknowledged, but where its influence is felt all the same; and they are determined to work their silent way into every condition of life, until such a mighty influence and magnetism is felt that all humanity will become uplifted on the waves of spirit. ty will become uplifted on the waves of spiritual inspiration, and, ere they realize it, will
have become recipients of the bounty of the
angel-world. I do think the time is not far distant when every family in the land will have a
medium in its midst, for if the powers of mediumship cannot be developed in members of
the household, spirit influence will bring within
their homes some person who is a battery for
spirit-power, so that their loved ones can draw
around them and make their presence known. around them and make their presence known. Even when the spirit-friends do not tangibly and externally manifest their presence, if a medium abides in the home these loved ones will at all times have within reach a reservoir of power, by means of which they may walk among them, even though unseen, and take cognizance

of their affairs.

But I will not enter more fully on these points,

Mr. Chairman, for there are anxious souls awaiting an opportunity of making themselves known,
and when I see a sad, beseeching expression on and when t see a sad, beseeching expression on a face, as though the soul within was earnestly, eagerly seeking an opportunity for communication with mortal life, I cannot stand in the way. Therefore my friends will please accept my greetings, understanding that I am with them, that my sympathy goes out to them on all occasions, and that I can never under any circumstance. sions, and that I can never, under any circumstances, fail to be a worker in the spiritual cause. Achsa W. Sprague.

Isabella Mills.

Isabella Mills. My friends called me Belle Mills. I lived in New York, and my mother lives there now. Her name is Julia A. Mills. My father is not at home, he is across the sea, and my mother has been very unxions to hear from him. I, being a spirit, am not so limited and confined by material conditions as my mother is, so I can visit both her and my dear father, and know how things are with them. I know that father has written twice, but his letters have failed to reach mother, so she is anxious and feels that something has happened. I have been given permission; to come here and speak of these things: I want mother to write to the old address, and to enclose within a letter one to father, requesting the friends to whom she writes to forward the inner communication, and he will get it.

My friends are not Spiritualists, but have

My friends are not Spiritualists, but have heard something of Spiritualism, and they wonder if it is true, They would like to have it true, because it is so pleasant to believe, but they are afraid it may be an error, and that they will be deceived if they look into it. I ask my nother to visit mediums—not only one medium, but a good many, because the has the time and means for doing so until the becomes convinced that this Spiritualism is sittle an THERE A YELLOO MARKETE

error or a truth, and I will do all I can, from my side, to come to her and give her evidences of my existence.

In my spirit home I am so happy with Aunt Hattie, who has been almost a mother to me, and given me every care and attention. She is my mother's sister. She passed away early in life, many years ago. She is a beautiful spirit, ever seeking to bless and uplift some one who is lowly and sad. With her I have visited many places, where, in humble homes, human beings are bowed in sorrow and grief, hampered by the cares of poverty and want, and by her uplifting, cheerful influence she has given sweet thoughts and beautiful aspirations to many a sad one, and beautiful aspirations to many a sad one, and thus, for a time, brightened their lives. She has also gone into the homes of the affluent, and those who are in happy circumstances, and

and those who are in happy circumstances, and impressed them to bestow some assistance, sympathy and fraternal feeling upon those in need. In this way my dear Aunt Hattie proves heret self a missionary of light and power. I am sure my mother may feel satisfied when she learns I am with her, and that my home is in her home. Aunt Hattie sends her love to mother and father, as well as to all other friends who knew her inearly life, and assures them she has found a good occupation and a beautiful existence in the spirit world. I also send my love, and wish my darling mother to understand that I can never leave her. I know how sad she felt when I passed from the body; how her heart bowed down with grief and pain. She felt all alone, because father was away from her then, and did not arrive home until some time after my earthly remains were conveyed away from sight.

did not arrive home until some time after my earthly remains were conveyed away from sight. But I was with my mother, bringing her my influence. I did exert all the strength I could.

Now I want her to realize that all has been for the best; that she has a dear one awaiting her on the other side, who has gone before, to make her pathway straight, to brighten and beautify her home in the spirit, to lead her onward, over the heights of time, or of earthly experience, to the land of beauty, the home of the soul.

Nov. 20.

Report of Public Séance held Oct. 26th, 1883. Invocation.

Our Infinite Father, we revere thee, for thou art the sum and substance of all things; and a deep reverence for life stirs within every thoughtful mind. We be speak the aid and sympathy of thy holy ones at this hour, that we may more fully realize our duties to ourselves and our fellows, and have courage more faithfully to perform the labors laid upon us. Oh! may we come into nearness with spiritual powers this day, that our own, and other lives than ours, may be strengthened; that power may be brought unto the soul, which will cause it to blossom out in purity and loveliness. Our Father God, to thee we come, bearing our thanksgiving for life and its unfoldments, for time and its revealments, and to receive from thy storehouse of wisdom such lessons as will benefit our lives, and cause us to go forth with new strength to accomplish the mission which is ours. May the spiritual beings assembled here gain power and opportunity this day to express themselves to mortal life, to throw off some of the limited conditions which hamper their advancement, and gain new experience and knowledge, which will be of benefit to them through their advancement, and gain new experience and knowledge, which will be of benefit to them through all coming time.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.
QUES.—[By J. Hudson, St. Louis, Mo.] There are many individuals who, though they earnestly desire to attain happiness, and are willing to do all that is required for the attainment of it, yet are so lacking in an understanding of themselves that they know not what course to pursue. To tell them to "follow the Golden Rule" is of no avail; they know that, and have followed it so far as they are able; still the

Rule" is of no avail; they know that, and have followed it so far as they are able; still the wished-for goal is not reached. Will you please direct such to the path that leads thereto?

Ans.—The highest standard of true living that we know of is to be found in the performance of duty, and in fidelity to one's convictions of right. Those who endeavor to follow "the Golden Rule," as far as they possibly can, live up to the standard of true living as nearly, perhaps, as it is possible for any mortal to do. perhaps, as it is possible for any mortal to do, under external conditions. If, under this rule of life, one is unable to attain happiness and peace of mind, the trouble must lie in the di-rection of material surroundings, which perhaps cannot be regulated by any mortal, or through the counsel of any returning spirit. If those who show a disposition to do right, to love their fellow-men, and to perform their whole duty in life as far as they understand it, are not satisfied with the conditions they have attained, it proves that they are aspirational in their natures; reaching out for something higher and purer; and consequently is an indiunderstand the laws of their own being, and by aspiring for the presence and teachings of truly spiritual beings, they will be brought into fa-vorable conditions for assistance in their efforts to reach upward and onward.

Q.—If spirits have animals they petted in this life about them in their new state of being, do those animals that on earth are inimical to man inhabit the spiritual spheres, as also those who lived prior to the existence of the human race?

A.—In our explorations of the spiritual spheres, we have failed to discover there any evidences of the presence of either class of those animals mentioned by your correspondent. In our opinion such animals are but the earliest, crudest expressions of animal life, and whatever is abiding in their constitution, such as the life-principle, is taken up and given manifestation in higher and purer forms here upon the physi-

in higher and purer forms here upon the physical planet.
Q.-[By R. S. Harris, Dubuque, Ia.] What is the cause of hay fever, and what will prevent its approach, and cure an attack of it?
A.—The highest authority upon the subject with whom we are conversant declares that hay fever is a catarrhal affection, which attacks some persons at certain periods of the year, and under certain conditions. It is caused by a peculiar kind of germ-life floating in the atmosphere, which impregnates the cavities of the head and throat, when the system is in a condition favorable to its reception. The most certain preventive of this trouble is to keep the physique at all times up to a high state of health. And the only method of cure, according to our knowledge, is a complete change cording to our knowledge, is a complete change of locality and climate for the person afflicted of locality and climate for the person afflicted Q.—In sitting for development as a writing medium, how often and how long should one sit? And should he sit with some one, or alone?

A.—In sitting for development as a writing medium, one should do so about three times per week, from sixty to ninety minutes at a time. It would be better, perhaps, to have a sitting with some harmonious, susceptible friend, one who is congenial, and whose magnetism assimilates with that of the one desirous of developing medial powers. Early morning is a most favorable time, say between six and eight o'clock, but if this hour is not convenient. eight o'clock, but if this hour is not convenient, between 'line and 'eleven at night will be the next best time for the unfoldment of medium-

William L. Benedict.

I feel such a pressure bearing down upon me I feel such a pressure bearing down upon me that I can hardly struggle against it. "I am unfamiliar with "this course of procedure; it is something entirely foreign to what I ever expected to undergo, and I feel like one in a very strange position. I did not accept Spiritualism; it did not appeal to me as factor trath, in any sense whatever. I believed in the old formulas and doctrines of ecolesiasticism, and accepted the teaching of the leave with all my mulas and doctrines of ecclesiasticism, and accepted the teachings of theology with all my soul. I was tenacious in my beliefs, and clung to whatever appealed to my conviction. If was positive in my nature, and consequently had no doubt of the truth of my position, in a religious point of view. But I have passed through strange experiences and encountered many obstacles since I entered; the land of souls. It is indeed a novel experience for one to undergont of ind all his best ideas floating away from him, his personal opinions on a subject torn from his grasp, and to see many of the theories which he had stretted wanishing. The theories which he had stretted wanishing. The theories at length to acknowledge that I had built up my hopes of the future life upon a shifting basis; that I did not understand how to erect a structure upon a foundation which was immovable and imperishable.

I am forced to return here, not by any external condition, but by the impelling power within my own soul, which tells me that as I have discovered the falsity of my past position in regard to eternal life, it is my duty to return, and declare to my former friends and associates that I was mistaken in my views, and did not clearly understand anything concerning the real and natural life of man, although the destiny of the soul occupied a large share of my thought and attention, and I believed I understood it. I have found no loving Saviour; I have found no evidence of the atonement producing an effect upon human life; I have found nothing to prove the tenets which I held—and I have sought long and earnestly for these things. I desired to be carried to the heaven which I longed for, which I believed I should find, and where, in company with the blessed Redeemer, I would sing my songs of rejoicing because of the life brought to me. In all this I have been disappointed, and I have been compelled to believe that such expectations are delusive; they are but chimeras of the brain, which have no existence outside of the pale of the church.

I am expressing myself in a bungling manner; but if you understood the terrible pressure that is now upon me, you would perhaps not complain because of my faulty expression.

I was well known in the locality where I resided as a teacher and an expounder of the Baptist belief and profession. I believed in the "saving grace of water"; that if we combined with the act of baptism a firm faith in the presence of our Lord Jesus Christ, and placed upon him the burden of our sins, then we should be redeemed from "error and find happiness, because of his great and abiding love for us." But I have discovered that unless we place our dependence upon the results of our thoughts, mo

I have discovered that unless we place our de-pendence upon the results of our thoughts, mo-tives and deeds, we shall find no "saving grace"

anywhere.

I have been greatly perplexed, and have puzzled over these problems of life for a number of months; but I am beginning to find light ahead,

months; but I am beginning to find light ahead, to perceive an opening from the narrow pathway which I have trod, and which I understand leads into wider fields and higher storehouses of wisdom and truth than I have ever dreamed of as existing.

Nearly forty years ago I was elected a member of the Orange County, New York, Assembly, I underwent a little experience, while acting as a member of that Assembly, which has done more to enlighten me in my spiritual condition than anything else. One act which I then felt called upon to perform appeared before me in tangible shape, after passing over, and gave me my first start in the higher schools of education. I will not speak of it here, for it would not become me to do so, but, as it arises before me at this time, I now more clearly perceive me at this time, I now more clearly perceive than ever before why it has proved to be of so much importance and benefit to me, which is, because it was performed from a disinterested motive, with no thought of any personal result to myself, or any one connected with me.

I lived to be about sixty-eight years of age. I have not yet lived two years in the important.

I lived to be about sixty-eight years of age. I have not yet lived two years in the immortal state. I wish my friends to realize my capability of returning from the other life, and my desire to enter into personal communication with them, that I may have an opportunity of revealing to them something of the experiences and conditions which I have undergone in the spirit-world. I can tell them that I have discovered immortality to be a reality, and that is about the only theory formerly held by me concerning the soul which I now find to be tenable. I desire my friends and former associates to cerning the soil which I now find to be tenable. I desire my friends and former associates to avoid failing into the pitfalls and snares which ignorance ever sets before the feet of the unwary, and I come here asking a hearing, in order to reach their minds, and point them to something broader, grander, higher, as a revelation of truth than that which they possess to-day, which they feel to be the all in all.

I have a son by the name of Thomas A. Benedict, with whom I would like to come into close contact. I have other dear friends I am strongly interested in, whom I wish to benefit, and

ly interested in, whom I wish to benefit, and prove a blessing unto each one. I am William L. Benedict. I once resided in Warwick, N. Y.

Ebenezer P. Pierce.

I hope to reach friends by coming here. I have no other mode of expressing myself than this, and I am thankful to have the privilege of availing myself of it. I should be quite an old man were I in the body; but I do not come to man were I in the body; but I do not come to you presenting an appearance of age or decrepitude; I come, strong and active, because I have vital powers in operation, that assure me I have taken a lease of life that is to prove of practical benefit to me. Not many months since my wife Elizabeth joined me in the spirit-world. I have now a new duty—a new, yet delightful labor—that of teaching her something concerning the realities of the higher existence; to point out to her new beauties and truths in her path, which she has never before witnessed. cation of a high state of morality and of spiritual unfoldment, which does not permit them to stagnate, but forever puts forth higher, nobler efforts for advancement. They will find, as higher knowledge and greater truth open before them, that they will grow into a readier comprehension of self, and be able to better understand the laws of the lessons in the realities of the higher existence; to path, which she has "never before witnessed, and give her some knowledge of the lessons in the realities of the had learned previous to her rejinion with me in the other life. She joins her love with me in the other life. She joins her love with mine for those dear friends who remain on earth, and together we send back a message of good cheer—one full of glad tidings of great joy—that though man dies to the sarth, he lives in spirit, and ever marches onward and forward, taking up something higher and more beautiful, adapted to his wants.

I belonged in Arlington, Mass. I have friends who perhaps will see my message, and feel to respond in sentiment. We have also friends in Townsend of this State, to whom we wait our greeting and our love. It is well with us, and we are satisfied with the spirit-world. Eben. we are satisfied ezer P. Pierce.

Elizabeth E. Warren.

My name is Elizabeth E. Warren, but my friends, instead of calling me by the usual ab-breviation, Lizzle, gave me the endearing name of Lillie, and I come to them as Lillie Warren, bringing my love and my offerings of spiritual flowers, which are sweet and beautiful, typical of the life beyond in its highest and beat conditions. I wish my friends to understand that I often come to their homes and try to beautify their lives. I bring floral offerings from the spirit-world and twines them around their rooms, because with those sweet buds and blossoms comes a beautiful influence that is always.

spirit-world and twins them around their rooms, because with those sweet buds and blossoms comes a beautiful influence that is always felt by those of earth who come in contact with it, although perhaps they do not understand whence the influence comes.

I am not sad because my earthly existence terminated early in life, for I still am pressing onward, undergoing many experiences which are pleasant, and frequently coming in contact with loved ones of earth.

I am attending a school, in the higher life, where I learn many grand lessons of wisdom, and whence I gather experiences which I know will be of use to me through my life, and also to my friends. I lived in New York. I have relatives there by the name of Warren, and also others by the name of Foster. Two of the latter are becoming interested in Spiritualism. Their interest draws he back frequently. I was in their home almost as intuch as in my own when I lived in the bidy; they were as familiar with me and with my ways, as were my own parents; consequently if, they become convinced of my power to return to earthly seenes and conditions—if I gainst ength to afford them evidence of my identify—it will (increase their interest in Spiritualism, because they are earn' estly endeavoring to learn all that I bring as a token, a representation of the, last, gift, she bestowed upon me. She will remember what it was, because I received, it only three weeks before I was taken ill with the disease which caused my physical deaths. I bring that representation, because II, have hopes sometime of presenting it before her in attangible or material way. I wish here to wist some medium, through whom the spirits maye the power of materializing their forms for the stones and condition the links perfectly; then the wish to hold it up before my dear Aunt Julia so that she may recognize the peculiar form of its stones and the links perfectly; then the will have no doubt of my power of returning to her side. My dear and thas, as I said, begun to take an interest in Spiritualism. She between it and its fellow. Lwish to hold it up before my dear Aunt Julia so that she may recognize the peculiar form of its stones and here that I feel I, must say a few words to day, the links perfectly; then the will have no donet ame is Josephine A. Story. Thave been in the links perfectly; then the will have no donet ame is Josephine A. Story. Thave been in the same is Josephine A. Story. Thave been in the same is Josephine and have friends here. My name is Josephine A. Story. Thave been in the same is Josephine and have friends here. My name is Josephine and have friends who yet live in the state of the state of the friends who yet live in the state of th

sorrow, I knew how tenderly she paressed the cold form from which my spirit had fied, and of the wreath of violets and daises which she of the wreath of violets and daisles which she placed upon the caskets. I saw all these things and it made me happy—not because of the external expression, but because that was a representation of the tenderness she ever held in her heart for one who still loves her devotedly, and who brings her highest throught from the spirit-world to bless her life. By-and by I hope to come again, and to do better than I have today. I do not very well understand how to speak through another, but I am studying these laws, so that I may again have the power of coming to my mortal friends.

Robert W. Knight.

How do you do, Mr. Chairman? You welcome everybody here, I am told. I am glad to get in, but I feel so strangely—so very strangely, sir, you can hardly believe it. The fact is, I have been gone from my body less than three weeks; and as I lived in company with that old form more than ninety years, I tell you, sir, I miss it very much. Habit and association, as well as other things, seem to bind me here; it seems as though I belonged to the mortal side of life, and I could not get away from it entireseems as though I belonged to the mortal side of life, and I could not get away from it entirely. I suppose that is what brings me around these parts; and as I saw the chain out and took hold of it, it felt sort of tangible, as though it belonged to me. I came in to day to look around upon material things, and also to try and learn something more of this new spiritual life which has come upon me

and learn something more of this new spiritual life which has come upon me.

You are not to suppose, sir, that I was an idle fellow; though, to be sure, during the last years of my life I did not do much of anything; but earlier along I was known quite well as an active, prominent ship-builder; and of course had many business experiences, which gave me practical knowledge, that I have by no means laid aside. I am not unhappy. On the contrary, friend, I feel quite satisfied with what I find around me; only, as I say to you, sir. I seem. ry, friend, I feel quite satisfied with what I find around me; only, as I say to you, sir, I seem, somehow, to belong to this side of life. I had got acclimated to it, as it were, and do n't very readily take hold of the other; but I am getting along, yes, I am getting along, and I expect in a little while to be able to move on as a mark and bright as do some of these younger.

pect in a little while to be able to move on as smart and bright as do some of these younger beings whom I see around me.

I am very much obliged to those who are here to help the 'old man, to give him a little assistance in loosening the ties that hold him to the material life. I think if my earthly friends learn I am doing well on the other side—have found a bright and pleasant appearing home, and met many a dear friend who passed over before me—I shall be satisfied to leave the old life behind me and take up the new one, and

and met many a dear friend who passed over before me—I shall be satisfied to leave the old life behind me and take up the new one, and that I will get into a condition to welcome the new comers to my heart when they arrive on the heavenly shore.

"I belonged in Portland, Me, and prided myself on being a very old citizen of that city, I take an interest in it, and am not going to lay that interest saide by any means now that the physical body is removed, and its feebleness forever parted with. Why! I think I will be able to go around here and there, stirring myself actively in the doings of the place and people, and I hope I may make my individuality felt and recognized. But I see a great deal of work to be done, and many things ahead to be taken up and shouldered. I am only just looking around a bit to-day to see how everybody is and what they are doing,

You will "excuse me, sir, for intruding upon your time. Would you like to know my name? It is Robert W. Knight.

Henry B. Eastman.

When I passed out of the body, Mr. Chairman, I was about half as old as the gentleman who has preceded me, and I feel like a mere inthrough some vital experiences when in the body. My early home was in New Hampshre. My father was well known in East Concord. I was known there also; and if any friends in the old place learn I have returned from the spiritworld, be kind enough to tell them, I send my greetings, and dive a good report from the other. world, be kind enough to tell, them, I send my greetings, and give a good report from the other side. I am not now affected with a weak, debilitated system. I have no pains or weariness to contend with so I am quite well satisfied with the conditions of life. I passed on from Louisville, Ky., and I have friends and associates there whom I would like very much to meet. I hope they will give attention to what I bring to them from the spirit-world, for, they are sadly in need of information concerning the immortal life. I come to report that I had a safe passage over twas welcomed by dear friends. My own father received me immediately upon my arrival there, and ushered me into the joys of my new home. For a time I was quite be-My own father received me immediately upon my arrival there, and ushered me into the joys of my new home. For a time I was quite be wildered, because of the effects of physical weariness and pain, but after a little I recovered from those unpleasant results, and ever since have been working to bestow a knowledge of spiritual communion upon mortals, and do some little part of the great work which excited spirits have to perform. Not but what many of them are, far ahead of me; in attainment and advancement, but by making what efforts I can I feel, that I shall have the privilege and opportunity of reaching, them, by and by. I do not know as there is anything more to be said, only from the home, its Lexington street, East Boston. Nov. them are, far ahead of me, in attainment and advancement, but by making what efforts I can I feel that I shall have the privilege and opportunity of reaching, them, by, and by, I do n't know as there is anything more to be said, only that I am perfectly willing, and ready to meet my friends in private, if they will seek an avenue through which I can communicate. My name is Henry B. Eastman. My father's name is James. He is with the in the spirit world. My mother's Christian name is Sarah.

Joseph Ehmer.

Have you room for another, Mr. Chairman? I suppose my friends here would tell you that I was an old man, but don't you believe it. I am not old at all; I never felt old, and in coming back lière, I am sure that I am young; so, you see, I have all the evidence on my side. I you see, I have all the evidence on my side. I was very well known where I lived and pursued my business. It kept what you call a salcon for a number of years, and of, course was brought into contact with a great many people, so perhaps when they find out that I have got back, and have not gone far away, they will prick up their ears and take a little interest in something belonging to the other side of life.

I lived in Upper Dayton, O. I have not been gone from the body so long that my friends have forgotten me, for indeed, come to think of it, it is only a little, while since I massed out ... but it

forgotten met for indeed, come to think of it, it is only, a little, while since I passed out; but I have had so many things to occupy my thought, and claim my attention, that, judging by events, it learns as though I had been a spirit a long time. My name is Joseph Ehmer. I was many times called "Seph," by my familiar acquaintances and friends. It is a sort of an endearing term they gave me.

Well; I come back the same being that I was when here—just as ready to claim the soonaint.

when here—just as ready to claim the acquaint—anos and friendship of those I once associated, with as I ever was. If they wish to have a good, long, genial conversation with me I am quite ready to grant it to them, only they must do what they can to provide me with an instrument for transmitting my thoughts to them. Since passing over Mr. Chairman, I have become greatly interested in the doings of those people whom you call mediums. I want to see them provided with good conditions for allowing such chaps as I am to come and make them. ing such chaps as I am to come and make themselves known. You see it is for our interest to have this done, and if my earthly friends will only rive the matter some thought, they will speedily discover it is likewise for their interest. speedily discover it is likewise for their interest to see that these mediums are supplied with proper conditions for their work. I hope they will agitate the matter among themselves, and act accordingly. If some of them will try and develop their ewn interior powers, they will find they are possessed of mediumstic glits; which such spirits as myself can make use of in expressing our individuality and identity to their comprehension. I hope they will take advantage of my suggestion. I thank you, sir, for allowing me to use this open way.

nover and security and account

showing a hand to one dear friend, but she was so frightened at what she called an apparition, that I never again attempted to do any thing of the kind. We do not wish to alarm our earthly friends, so when we find them timid, shrink ing from the manifestation of any spiritual presence, we refrain from causing them annoyance in that direction.

I wish to attract the attention of my friends to the Spiritual Philosophy, and I ask them to investigate its claims, for there is very much for them to learn from it, and I am ready to give them whatever assistance and knowledge

Investigate its claims, for there is very much for them to learn from it, and I am ready to give them whatever assistance and knowledge I possibly can. I was ill, along time before I passed away, and during the last faw weeks of my mortal existence I had what my friends called "visions." They attributed these scenes rather to the "fancies of a disordered brailing than to reality. But I know now, as I knew then, that the visions I beheld were given to me by departed friends. When I saw the familiar faces of loved ones who had gone before I realized fully that they were beside me, bringing me strength in the hour of weakness, and soothing my pain. I had confidence in their ministrations, for from what I saw myself and felt, without the presence of any other mortal, I believed that the dear departed had the power to return and bless their loved ones on earth, and that I should see them again, that my entrance to the higher life would be one of pleasure, instead of one of suffering, and 'my expectations were really produced by attending spirits, and that the many experience of any or prints, and that the many experiences of any particular that the many experiences of any order means were really produced by attending spirits, and that the many experiences of any order means means.

I would assure my friends that these visions were really produced by attending spirits, and that the many experiences of an inner nature which I sometimes described to them were caused by the unfoldment of my inediumistic powers, which I know would have had further expression had I lived in the body. At the same time I realize that all the powers which were mine are not blighted; they are afforded opportunities for expression in other ways; so I am satisfied with my spiritual condition.

Please say I remember that about two months previous to my departure I received a visit from my uncle John. He had just come from a long distance, and, not having heard of my illness, was so overcome at my appearance as to be unable to tarry; so he left the room. I speak of this because he has often wondered if spirits had the power to return, and thought that if they did, he would like to have me come and tell him of my last experience with him. I felt pained because of his agitation. I knew he could not accept the thought that I was soon to pass from the body. After I had left the mortal form I came to him, and, in what he called a dream, presented myself to him in a new light. I appeared so bright and happy that he, felt comforted, and told our friends, that he could never more wish me to return to the old life. I hope my friends will try to learn something never more wish me to return to the old life.

I hope my friends will try to learn something of spirit return, for there are many open chan-nels, in this city through which they may gain some knowledge of the higher life, and I, in company with others, am ready to respond to any demand they may make upon us.

MESSAGES TO BE PUBLISHED. Grandel Oct. 30.—Converse Gago; Frank Emerson; Prudence La-kin; Georgie Bittle; Joseph L. Dewey; Maria Anh New-ton; Balph Douglas. Noc. 2.—Mary Willard; William C. Cozzens; Amanda Russell; Judge Nathan Price; Sadie B. McKee; Helen L. Fuller.

Fuller.

Nov. 6.—William Crewe; Bertha Manning; Mary Hall
Loring; Pardon Field; Eliza-Webster; Mary Edith Nor-115.
Nov. 9.—Tracy P. Cheever: James A. Sletson; Mrs. Susan Mitchell; Fred Wetherbee; Ohristopher G. Buhler; Nellie O. Morrill.
Nov. 13.—Nathaniel C. Parker; Michael Zeiglar; Louise-Willis; Charles Kneeland; Deacon Allen Berry; Hannab

Willis; Unaries Kneeland; Deacon Allen Berry; Hannab Peterson; Annie M. Woo, 16. – Fannie Burbank Felton; Mary Kelloy; Joseph Schell; Lizzie Marshall; Flora Partridge; Harrison Bees-ley; Henry M. Howard, Wov. 20. – Mrs. Irene Jarvis; Mary Whitchouse; J. Amo-ry Davis; Mrs. Adelaide J. Barnes; Justin Ely; Edward II. Place.

Passed to Spirit-Life:

From Plymouth, Mass., Nov. 2d, 1883, Mr. Bartlett Ellis,

agod 88 years.

Mr. Ellis was one of the oldest residents of the town; He has been an earnest Spiritualist for a great many years, and a constant reader of the Banner Jifght, for which he subscribed on its first appearance. He was interested in all reforms, and entertained many of the old workers in his home. He was a great sufferer in his last few days, and it was a happy release when the spirit was set free. He possessed very many sterling qualities, and those who knew him will miss him from this accustomed places. He leaves two sons and two daughters, whom we trust will find comfort and strength through the light of the Spiritual Philisophy. A large assembly of relatives and friends gathered to pay the last earthly tribute of love to the departed, who had been so long in their circle. The burial-was conducted by the Order of Masons, he being the oldest Mason in town. After a long and useful earthly life, another soul has found rest.

From the home of his sister, Mrs. Dr. Dresser, 210 Broadway, Chelsea, Mass., Nov. 4th, 1883, Mr. Edward Sargent, aged 33 years.

From his home, 145 Lexington street, East Boston, Nov. 5th, 1883, from heart disease, Mr. Joseph W. Goodwin,

sth, 1883, from heart, disease, Mr. Joseph W. Goodwin, agcd 47 years 8 months and 8 days.

He was a loving husband, devoked father, and a much esteemed friend. Words cannot express our nearticit symboth of the control of the contro

From Winchester, N. H., Oct., 31st, 1883, the widow of

From Winchester, N. H., Oct., Alst., 1883, the widow of the late Wm. Howard, aged 89 years—he having entered spirit-life Feb. 18th, 1881, aged 87 years.

Veterans in years, and those years filled with social and domestic duties, in all the relations of life they had the extens of their neighbors and friends. They had for more than thirty years, been Arus and, devoted Spiritualists, and did what they could to promote and advance the truths Spiritualism demonstrates. Both their functisk were strended by the Rey. Mr. Wright, of their village, who led in the devotion; and happily elucidated the pleasures to be derived from a true-bellef in God and the worth of honest and exemplary lives, as exhibited in the characters of the departed loved ones. It is notice was also, present on both occasions, and gave a word of consolation to the children and friends present, showing that a true-barritualist as one of the happiness in the life beyond: From the addictive one of the happiness in the life beyond: From the addictive constant, the higher life, he gave an affirmative answer to the off repeated question, which man die, shall be live again in the life they only the late of the propriet of the factor of the factor of the factor of the factor of the propriet and proved ones in the higher life, he gave an affirmative answer to the off repeated question, which aman die, shall be live again in the life they off, and invited all present to investigate the spiritual full could be a suppressed one of the factor of the was now sure that it was a mowing all rear of death and assuring him of agles, words in the life that of the was now word has the was now rise and the agent of the suppressed ones in the late and the gave him so mand of the more interesting him of agles, word of the suppressed ones in the late and the research of the more of the suppressed ones in the late and the suppressed ones in the late and the suppressed ones in the late of the more of the suppressed ones in the late of the more of the suppressed ones in the Warwicki Mass., Nov. 11th, 1883. in 11921100 unling

Warwick, Mage., Nov., 112, 1882. In 11921105 1931171

From West Topcham, Vt., Oct. 20th, of pasumonia, David Bagiog, aged 81 years and 3 months.

Mr. Bagiog was a firm Splittialist and inicition. Our man his lines, which lasted but a week, his father, who may could him many years to the spirit hind, manifested his presence to him three different timese in one day manding to make him that "deliverance was near at hand," which prophecy was a kind his hand, lowing father, and excellent friend and neighbor! He made all arrangements for his tubers! Which was a kind hisband, lowing father, and excellent friend and at the funeral, which was held in the Union Church, and at the funeral, which was held in the Union Church and at the funeral, which was held in the Union Church and the town. (The house, was 7 arryfull, and may for held in the town. (The house, was 7 arryfull, and may for the Spiritual Hills of the Spiritual Hills and be leaves a third to never held in the town. (The house, was 7 arryfull, and may for held in the lawes as third to he was the first of the low of the bag of the first starting presence to mour the departure of a good failer is likely frends and was the price the line in the first in the presence of the property of the low they feel for so a recellent, a man and, as the born. May the thought of his howering presence out not them all.

From Providence, R. Il. Oct. 20th, Harry Albert, man.

Mrs. Rosa's circle. After the service, ere the form was of borne to Worcester for burial, the worn and weary mother was cheered by bright visions of spirit-life and of many a proved une, and to the friends present distribusal loss in life.

JULIETTE YEAW.

From Bowley, Mass., Nov. 18th, 1882, Mr. Ruel Pratt, in acrol is years a months and 8 days.

Mr. Pratt formerly resided in Charlestown, but removed to Rowley about seven years age. He was a worthy man, and much esteemed by those who knew him. For many years he has been a subscriber to the Bannar of Light, and Itwas as earnest, conscientious and firm believer in the Spiritual Philosophy.

Frem, Canfield, Ohie, Sept. 11th, 1888, C. R. Fowler, M. D. Frem. Canteld, this, sept. 1111, 122, O. R. Fowner, and Deing unPossessing fine intellectual endowments, and being unintermineled by sectarian bigotry, he could investigate a
fruth, however unpopular it might be at the time, and so
he very naturally began to investigate Spiritualism when it
recame: in this way, and soon made the discovery that spirit
communion was a truth wital to the interests of humanity.
He had long been a subscriber to the Banner of Light.

Uom.

(Obituary Notices not exceeding twenty lines published gratuitously." When they exceed this number, twenty cents for each additional line with be charged. Ten words on an exergis make dine. No poetry admitted under this heading.)

Adbertisements.

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ALL SORTS OF PARAGRAPHS.

Not unbelief nor ignorance nor doubt
Shall keep our heaven out;
But this, and this, indeed, is present hell—
To see afar a higher wisdom shine
With light from some hid shrine,
And, clogged by the fear of man,
To turn us to the darker faith again,
Lest they who limit God, and blind him with a chain,
Should damn us with their ban.
—Fanny Parnell.

bent upon every student received into the lyceums and colleges. The Woman's Journal says that Mrs. Frances Har per, a colored woman, was one of the most eloquent

A recent French law makes re-vaccination incum-

speakers at the recent meeting of the Woman's Congress at Chicago. The Spanish Government has issued a decree pro viding for the gradual abolition of slavery in Cuba

construing the law in the most liberal sense. Slaves who have acquired freedom, are not to be compelled to pay indemnity for their children, and in no case are

The daughter of Hon. William D. Kelley, of Pennsylvania, has just been entered in the University of Zurich as a student of logic, ethics and metaphysics.

The French Chamber of Deputies has voted to reduce the salary of the Archbishop of Paris from nine thousand dollars to three thousand, and to abolish scholarships in seminaries.

A medical student says he has never been able to discover the bone of contention, and desires to know if it is n't the jawbone.

A St. Louis clergyman has asked the newspapers not to report his sermons, since some of his congregation absent themselves from the house of worship because they can read the substance of the discourse at their ease at the breakfast-table.

RREVET COFFEE.

'T will tear the manly soul to learn

That seas of molten lava
Have swept the isle—from stem to stern—
Of fair, but pagan Java.
For though a man, by way of joke,
Be ever probe to scoff, he
Can never cease to wait the stroke
That robs him of his coffee.
And while we loud lament the scene
And fruit that we have lost on,
We'll parch and grind and brew the bean—
The bean that's bred in Boston.—Chicago News.

Anna Dickinson has made up her mind to take the lecture platform under the auspices of the Knights of

The principal duty of James Russell Lowell, the American minister to England, as Chancellor of St. Andrews, will be the delivery of an oration before the boys of the college.

The law of the table is beauty—a respect to the common soul of all the guests. Everything is unseasonable which is private to two or three, or any portion of the company.—*Emerson*.

The reports of the disaster to the army of Hicks Pasha are confirmed by later despatches. Egyptian troops will be massed at Sennaer and Khartoum. The forces of El Muhdi are said to be armed with 15.000 breech-loading rifles and 14 cannon.

When lovely woman's feet are sevens, And such a size her soul abhors, What does she then? Why, gracious heavens! She squeezes them in number fours.

Clocks which mark the hours from one to twentyfour are being manufactured, and it is said they will go into use in railway depôts. Having just secured a uniform time table between agreed-on points, despite the demands of Old Sol, do these rallway magnates have it in mind by-and by, for "uniformity's sake, you know," to make us all say "twenty-four o'clock "?

A Paris despatch says the Marquis Tseng has notified Earl Granville, the British Foreign Secretary, that war between China and France is certain to occur.

Gladstone reads the lessons on Sunday in Hawarden hurch. He is said to be a prime minister.—*New Or-*Church. He is si leans Picayune.

One of the readlest methods of loosening a rusted screw is to apply heat to the head of the screw. A plece of from flat at the end if reddened in the fire and applied for two or three minutes to the head of the screw, will, as soon as it heats the screw, render its withdrawal by the screw-driver as if it were only lately inserted. A kitchen poker would answer the purpose very well.

The St. Albans Messenger tells its readers that at a recent church festival in Ludlow they had thirty-seven kinds of pie. What a pie-ous set they must have been !

In Massachusetts, heaven be praised,
We still have something new;
Woman at last has found her place,
And also got her due;
The court has solemnly decreed
That, in its legal view,
She has a personality,
And Mrs. Howe has two.—Globe.

An exchange has this item: "A company of New port dudes imported a mind-reader for their amuse ment, but when he arrived he found he had nothing

It does not matter how well the gardener tries to do he is always slipping.—Boston Star.

The walnut tree which served as a whipping-post where deserters and tories were punished during the Revolution, still stands near Fishkill, N. Y. The bark has grown over the iron rings which held the culprits.

The London Telegraph thinks the time is not far distant when every nightfarer will carry his own ray of electricity about with him, enclosed within the compass of a machine not larger than the watch now tick ing in his pocket.

The turkeys have ceased to gobble.

MOODS. Grand, gigantic, Mild, majestic, Strange, poetic, Warm, magnetic, Bportive, antic— Glad Atlantic.

Btrong, satanic,

Wild, erratic, Weird, fantastic,

What is the difference between a fish-hook and s hair-dresser? One is a barb; the other is a barber.

The Language of Flowers: "You are not quite so inter as a whole city," said a big sunflower, scornfully, "Dan humble violet. "No, sir," said the violet, model to be supply to an only a sub-herb,"—
"Estly, lowering its head, "I am only a sub-herb,"—
"Louisville Courter-Journal.

The London Times mourns the decline of the watch trade in England, and attributes it to the use of new ideas and inventions by workmen both in America and Switzerland, while English artisans stick to the methods of their forefathers.

Mr. Harl Formes, the eminent basso, thinks that American parents make a great mistake in sending their children to Italy to be instructed in the art of their which they can attain in their own country with

more perfection. Edward Everett Hale writes to the Christian Union that children ought to be tempted to read men's and women's books. They should leave off the corks and life preservers of children's books to swim in the ocean of literature.

A system of telegraphy is soon to be introduced by ch one wire can be made to de the work of a dozen, or, il necessary, of seventy-two wires.

Michigan Willers and all kinds of akin discusses, yidd to Dr. Maide's Bids Ours. Graft bistoss

Reception to Mrs. Nellie J. T. Brigham.

A representative of the Banner of Light was present on Thursday evening at a social gathering at Mr. and Mrs. Mellen's on West Chester Park. It was a reception given to Mrs. Brigham, who has been occupying the platform of the Temple Society of Spiritualists the past month, in Horticultural Hall. Most of the guests were from that and other societies, but the gathering was of the spiritualistic make-up, and the social entertainment spiritual in a marked degree, as a brief account of it will show. Mrs. Cora L. V. Richmond, happening to be in this city for a few days, was present on this occasion. It is not usual to have two such bright lights as Mrs. Richmond and Mrs. Brigham shining together in the social firmament, and the fact alone gave promise to the gathered friends of a rare occasion, and this was fulfilled to the

After an hour's congratulations and social intercourse, Mr. Holmes, Chairman of the Temple Society, made some appropriate remarks as an introduction to the occasion, and then invited Mrs. Richmond to address the friends, which she did in her usual finished manner, recelving warm applause. Mrs. Brigham follow-ed in an equally satisfactory manner; in fact, the remarks of both were of a high order and perfect models of parlor addresses. After these Mrs. Pratt, an M. D., became entranced and made a Pratt, an M. D. became entranced and made a good, solid, sensible address, under the influence of Dr. Grover, and certainly it was very much in his vein. After these, John Wetherbee was asked to make a speech. He acceded to the request, but rather reluctantly, fearing to make a break, he said, in the beautiful flow of finished thought the preceding speakers had given; but as the friends showed a disposition to hear him, he proceeded in his usual unpretentious way and made a speech most capitally adapted to the occasion.

Before and between these addresses there was music on the piano by Mrs. Lovering, who

Before and between these addresses there was music on the piano by Mrs. Lovering, who also sang several spiritual pieces. This part of the entertainment being over, the guests were invited into the supper-room to a table temptingly spread with refreshments, which for a change was enjoyed as much as the mental feast of the earlier part of the evening. When around this table and before the dietetic exercises had commenced there was a pause, the Banner representative thought there was a movement to ask a blessing, but it proved to be not exactly that; it was the piety of Mr. Holmes taking poetic form and orally expressing itself in an epic bearing upon the tempting occasion, and inviting the friends to fall in sans ceremonie, which poetic invitation was quickly accepted, though the serviceit implied was not as quickly though the service it implied was not as quickly dispatched, for the friends lingered in full occupation for an hour and a half. Take it altogether it was one of the pleasantest and most enjoyable occasions of the season.

The Foreign Exhibition.

Unward of two hundred thousand visitors have attended the exhibition in this city, in which the mechanical, agricultural, scientific and artistical products of forty five different nations may be seen. As it is an opportunity which the Boston public have never had before and never may again, it is not to be vondered at that the halls in which these treasures of the world are spread out are daily and nightly thronged. Among the exhibits, special attention is invited to the Japanese collection, which excels in beauty and variety any previous exhibit ever made from that country. From China, Siam, Calcutta, Bombay and other Eastern nations, the exhibits are of a most attractive character. The Porcelain exhibit from France is specially valuable. Visitors to the Art Gallery express themselves highly pleased with the beautiful paintings and other works from France, Germany, Spain and Italy, the statuary from the last named country being worthy of special attention.
The catalogue of the exhibition contains much use

ful information in reference to the history and statistics of the various nations, and is illustrated with portraits of the reigning sovereigns. It is compiled by the Secretary, Gen. C. B. Norton, published by George Coolidge, Foreign Exhibition, Boston, Mass., and sent postpaid by the publisher on receipt of price (25 cents). It can also be obtained of news-dealers gener-

Spiritualist Meetings in Boston:

Hortfeultural Hall (corner Tremont and Brom Horicaltural Hali (corner aremon and browned Streets).—Meetings under the auspices of the Boston Spiritual Temple will be held every Sanday at 19½ A. M. and 7½ F. M. R. Holmes, President; W. A. Dunklee, Treasurer.

THE FACT MEETING is also held at Horicultural Hall, en Saturday afternoon of each week. I. L. Whitlock,

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 176 Trement street, every Sunday at 1014 A. M. All friends of the young are invited to visitus. J. B. Hatch

Paine Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at at 104 o'olock. All are cordially invited. Benjamin Weaver, Conductor. wells Memorial Hall, 987 Washington Street,— The Spiritistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Able speakers and test mediums. All are cordially invited. Seats free. James A. Bilss, President.

Eagle Hall, 616 Washington Street, corner of Fasex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor, Meetings also Wednesday afternoons at 30 clock.

Harmony Hall, 84 Essex Street (Ist flight).—Sundays, at 10% a. M. and 2% and 7% r. M. (seats free); Thursdays, at 8 r. M. Prescott Robinson, Chairman.

Chelses.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Oar Station, at Sand 7½. M.
THE LADIER' HARMONIAL AID SOOIETY meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 40 clock. Entertainments in the evening. Mrs. S. A. Thayer, President. Mrs. L. M. Fengar, Secretary.

phe of Honor Hall, Hawthorn street, overy Friday atternoon. Justines meeding at o'clock. Enterplainments in
Frenca, Secretary.

Reprox Secretary.

**Repro

disregarded by the Spiritualist of to-day. Those events that in the Bible are called miracles have their counterparts in the spiritual phenomena of the present day. The star that led the wise men of the Rast to the birthplace of Jesus; Moses and the Israelites being led by a pillar of cloud by day and of fire by night; Jesus on the Mount of Transfiguration, are not to be iaid aside by Spiritualists, for has not the star been seen in the aura surrounding individuals, by clairvoyants? The "wise men" were clairvoyants, and followed the light before them.

Did Jesus walk on the water, and was that a miracle? Have not many of you seen a table suspended in mid-air without visible support? Peter tried to walk the same, but his fear prevented the same controlling power from completing his effort. It was the supporting power of spirit that allowed him to walk. The magnet holds the iron suspended; can you see the power, or feel it? Still it is a spirit?" Then they were Spiritualists; for they believed in having spirits appear to them. Spiritualists should be the last to lay aside the phenomena termed miracles, as they strongly sustain the present. The old is passing away and all things are becoming new. Mrs. Brigham closed her lecture by remarking that she hoped the service she had rendered the Temple Society had been productive of better views of truth in the minds of her auditors, and that, emerging from the old, all would with rejoicing enter into the new.

The audience by a unanimous vote expressed its high appreciation of Mrs. Brigham's labors in our midst, which this evening's lecture brought to a close. She has made many and fast friends during her stay with us, and all would like to see her again on the platform at an early day.

Mrs. Amelia H. Colby will speak next Sunday, Dec. 2d, and every Sunday during the month, at 10:30 and 7:30.

NRW RRA HALL.—The exercises on Sunday morning last were as follows: Recitations, little Luiu Morse, (whose sweet face and voice win all hearts.) Eddie Hatch, (another little favorite.) Helen Sanders, Bessie Pratt, Georgie Wilbur, Rosie Wilbur, Rrnest Fleet, Gracie Burroughs; song, Gertie Pratt; reading, Mrs. Carrie Hatch: dialogue by Gertie and Bessie Pratt; song by the Banner Quartette; remarks by the Conductor, Mr. Hatch, Mrs. Maggie J. Folsom, Miss M. T. Shelhamer, and Father Locke, who also favored the audience with a song.

In the evening a delegation of the pupils visited the spiritual meeting in Charlestown, Mechanics' Hall, and took part in the exercises.

O. FRANK RAND,

No. 8 Webster street, Charlestown District. NEW ERA HALL-The exercises on Sunday morning

PAINE HALL.—Sunday, Nov. 25th, opening exercises as usual. Readings and recitations by Elia Waitt, Mary Wilson, Aaron Lowenthal, Morton Betchell, Mabel Johnson and MasterfGeorge Remby. Duet by Miss Kimbail and Miss Setchell. Vocal selections by Miss Amp Peters read a choice selection; Mrs. Francis also read a Thanksgiving story for the children, with a beautiful moral, viz., "If you know of any one who will not for reason of want enjoy the Thanksgiving featival, see to it that you aid them if possible, and you shall learn that it is more blessed to give than receive." The series of dances under the management of Conductor Benj. Weaver and the Messrs, Whitney, are very successful. The children of the Lyceum will have a Christmas party on the afternoon of Dec. 25th in Paine Hall. A choice entertainment, to conclude with a dance and supper, is arranged for. Francis B. Woodbury, Cor. Sec. 210 Columbus avenue.

SPIRITISTIC PHENOMENA ASSOCIATION.—Wells Memorial Hall on Sunday, Nov. 25th, was completely filled. The audience was greeted by an early worker in the cause, Mrs. N. J. Willis, who named for a subject "The Mission of Spiritualism." We all know what the mission of Spiritualism." We all know what the mission of Spiritualism has been, what it is, and what it will accomplish, and this Association will seek in the future to declare it by every method within its power. The exercises that followed were commemorative of Mrs. Susan S. Richardson. An invocation was read by the Corresponding Secretary from the Banner of Light, given through the medlumship of Miss M. T. Shelhamer Oct. 16th, 1833. After singing, a short address was read, reviewing the many ways in which our departed friend and co-worker advanced the cause she loved so well, and expressing our regrets at the loss we have experienced by her birth into the spiritual condition. At the obsequies of our sleter this Association presented a floral piece, which subsequently was photographed, and to-day copies were given our good Dr. Richardson. "The War which Spiritualism Encounters," was treated upon by James R. Cocke through the influence of his spirit-guides. Mrs. Fay, Mrs. Hatch, Mrs. Leelle, and P. L. O. A. Keeler gave names and personal descriptions of spirits present.

Prof. W. L. Thompson will fecture next Sunday at-

Keeler gave names and personal acture next Sunday atternoon for this Association; subject: "The Truthful Thinker," a sequel to "What is Truth?" a lecture given by him a short time ago in this hall. Singing by Mrs. Edwards and Mrs. Carr, with Miss K. T. St. Clair, planist.

Cor. Sec. of S. P. A.

FACT-MEETING .- In spite of the unfavorable weath-FACT-MERTING.—In spite of the unfavorable weather of last Saturday, a goodly number gathered at Horticultural Hall, to listen to what might be said in the way of reports of phenomena. The meeting was opened with a song by Mrs. Andrews, followed by an instrumental piece on the plano by the blind musical medium, Mr. J. R. Cooke; atterward a song was given by the same young man, who was controlled during the rendering of both pieces by musicians who have passed to the spirit-world. Mrs. Boudrie was the first to interest the audience with some of her own experiences. Dr. Buchanan spoke of the science of psychometry, Prof. Clayton following on the same subject. Mr. Bliss, Dr. Storer and Dr. Moore gave from their store of knowledge some incidents of phenomena, interestof knowledge some incidents of phenomens, interesting to those less favored than themselves. Next Saturday the subject will be healing, at which time it is expected Dr. R. C. Flower will be present.

PARRER MEMORIAL HALL.—On the evening of Tuesday, Nov. 20th, a compilmentary concert was tendered to Miss Maude Jordan and Mr. Willis Milligan, at this hall, on which occasion the following artists participated: sopranos, Miss Alice Mae Esty, Mrs. Potter, Mrs. L. Wilder, Miss Paine; tenors, Mr. Brenton H. M'Curdy, Mr. J. A. Osgood; atos, Mrs. Scott Janes, Miss Lizzle L. Lord, Mrs. H. Carr; basses, Mr. George Leciaire, Mr. Frank L. Prat; readers, Miss Ernestine Ottenger, Mr. George Currie; violinist, Maude Jordan; humorist, Mr. Warren Richards; planist, Mr. M. J. O'Mahony; male glee club—Messre, R. C. Whitford, A. T. Percy, Frank D. Glover, J. R. Williams, F. Z. Learned, H. Grohe, A. Glover, J. R. Williams, F. Z. Learned, H. Grohe, A. Grohe, O. Grohe; Boston symphony company, Willis Milligan, accompanist.

The youthful Miss Maude Jordan demonstrated by her skillful performance of several difficult selections during the evening that she is a violinist of great promise; the singing, also the execution of the "Salior's Hornpipe, in costume," by Miss Katie Lee and Cora Beaudry, were much admired—as also were the choice vocalizations of Miss Mae Esty, and the humorous selections by Warren Richards.

The programme was varied, and some idea of its interest, as well as length, may be gained from the fact that it held the attention of a large audience from before 8 o'clock till nearly 11.

Memorial Services to Edward S. Wheeler.

Memorial services in honor of Edward S. Wheeler were held at Baker Hall, Nov. 18th, by the Independ-ent Society of Spiritualists, conducted by Walter Howell. The hall was rendered very attractive by

ant Society of Spiritualists, conducted by Walter Howell. The hall was rendered very attractive by decorations of paims, ferns and flowers, brought for ward by the people as tributes of loving regard for the veteran worker and valued friend.

Deep sorrow permeated many hearts, and silent teardrops flowed profusely during the singing of a beautiful and appropriate song composed for the occasion by Mrs. Mary Rogers and rendered most effectively by the author, accompanied by Mr. Frank Bacon.

Mr. Howell spoke in glowing praises of the man whise memory all appreciative souls who knew him will revere, then announced the reading of a selection from Lizzle Doten's poems, by Mrs. Rogers, following which Mr. Howell's spirit guides delivered a most interesting and philosophic lecture on the process of dissolution or separation of the spirit from the body. So natural and beautiful was the description that Death for the time seemed robbed of its terror in contemplation of the joy of the spirit born into higher conditions. D. Y. Kilgore, the autorney and friend of Mr. Wheeler, prefaced the reading of resolutions by earnest remarks concerning the recent troubles at Lake Pleasant, saying he believed Mr. Wheeler to be a martyr to the cause of liberty and free speech. He had known Mr. W. long and intimately, and whatever faults he had, he never crushed others to elevate himself.

Dr. Paxon seconded the resolutions read by Mr. Kilgore, and put them to vote, which was unanimously carried in their favor. He then related a recent con-

Dr. Paxon seconded the resolutions read by Mr. Kitgore, and put them to vote, which was unanimously carried in their favor. He then related a recent conversation with Mr. Wheeler, concerning the grand reception given him at Horticultural Hall, Boston, Mr. W. saying, "Doctor, my own merit is not so great as their praise. They said too much for me, and forget the angel-world who inspired and thrilled every fibre of my being." With tearful eyes Mr. W. expressed to the doctor his appreciation of the spirit manifested on that occasion, and his love for the friends who assembled to do him honer. Dr. Paxon thought there was an existing spiritual movement adverse to mediums and reform teachers that the people were soon to be called upon to consider, and that Mr. Wheeler was victimized by this power, whose plans and motives must be better understood by the people at large to be wisely overcome. With tremulous voice and teardimmed eyes the doctor expressed his reverence for Truth's brave warrior, who never flinched from duty, no matter what the cost.

Philadelphia, Nov. 20th, 1883.

A Pioneer Institution.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

The removal of the Women's Educational and Industrial Union to 74 Boylston street seems a fitting occasion for calling attention to the work of this institution and its value to Boston women and others. Our Industrial Department (or Exchange) aids women by its sale of the various products of their labor. In our new location we propose to greatly extend the work of this department, and to do a specially large business in home-made food, such as bread, cake, jeilles, pickles, etc.

etc. We have, in addition to other useful features, a Pro-

home-made food, such as bread, cake, jeilles, pickles, etc.

We have, in addition to other useful features, a Protective Department, which obtains the wages of women who are defrauded of their dues, but who are too poor to pay for legal assistance; also an Agency of Direction, which gives information in regard to boarding and iodging houses, schools, public and private institutions, charities, etc. Semi-weekly talks on hygiene, free to all women, are also conducted by women physicians,

Besides these we offer a free reading-room, social entertainments, lectures, and many kinds of class instruction, and an employment bureau for obtaining situations other than for house service; also Sunday afternoon meetings conducted by representatives of almost every denominational belief.

It a work of this kind be thought needful for men, as two lavishly-supported Boston Institutions bear witness, how much more should it be thought needful for the hosts of women who, seeking employment or education, leave their homes for a boarding house life in the city? The vast numbers of these isolated women show the necessity of some central organization to which they may go for protection, assistance, advice, local information and companionship.

The Boston institution is the first of its kind, a ploneer; but letters of, inquiry written with a view to establishing others are reaching us from various parts of the country. Pamphlet reports of our work containing constitution, by-laws, state of finances, may be obtained at our rooms. Contributions are solicited for our permanent fund and current expenses. These latter are defrayed by memberships, donations and annual subscriptions. Readers of this article are kindly requested to extend a knowledge of the Union to any who may need its privileges or aid in sustaining it. Those wishing to join classes may call at any time and leave their names.

A. M. Diaz.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 11 A. M. and 7:45 P. M. Breaker engaged: During December, J. Wm. Fletcher. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South Edstreet, at 74. Charles B. Miller, President; W. H. Comn, Secretary.

Comin, Secretary.

The Everett Hall Spiritual Conference, 898 Fulton street, meets every Saturday evening at 80 clock; Spiritual papers and books on sale, and meetings free. Capt. Jacob David, President; Lewis Johnson, Vice-President; W. J. Cushing, Treasurer.

J. Cushing, Treasurer.

The South Brooklyn Spiritual Society meets at Braun's Hall, Fith Avenue, corner 22d street, on the first and third Friday evenings of each month. Papers on sale and admission free.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

On Monday evening, Nov. 19th, J. Frank Baxter occupied the platform. After the usual musical exercises with which Mr. Baxter introduces his services, he announced as the subject of his lecture, "Spiritualism and the Church," and proceeded to cucline the attitude of Orthodoxy and the grounds of faith held by Spiritualists, and gave a vivid contrast of the two extremes of modern belief. At the close of the lecture, a song was sung, "Building in Etenjity"; next apoem of areat beauty was given, after which Mr. Baxter described the spirits present. Names, dates and incidents were given, and prompt recognitions followed. At their conclusion, a song, "Beautiful Hands," was sung and the audience dismissed. The hall was filled to its utmost capacity. W. H. Coffin, Secretary. To the Editor of the Banner of Light:

Card from Mrs. Wheeler.

To the Editor of the Banner of Light:

Allow me to thank the numerous friends who were so kind in every way to my dear hus-band during his late illness; and especially those who in the last sad hours gave me the helpful sympathy whereby I was enabled to pass through the terrible ordeal of his depart-ure. I can only pray that other sensitive workers in the cause may be protected from workers in the cause may be protected it from
the same inhuman treatment he received at the
hands of his pretended friends, for that treatment was without doubt one of the causes of
his illness and death. Thanking all, not omitting yourself, I am respectfully,

MRS. ED. S. WHEELER.

Lectures in Providence, R. I. To the Editor of the Banner of Light:

Mr. J. Wm. Fletcher delivered the closing lectures of his present engagement to highly interested audiences, last Sunday. The subjects considered aside from the regular lectures were very aptly treated, especially the one: "Why are not spirits more truthing."

In the evening a large audience followed a two hours' description of "How if Became a Medium," with rapt attention, and when the tests were given every one was recognized as being correct.

Prof. J. R. Buchanan, will speak next Sunday—Mr. Fletcher returning later in the spring.

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Several people have been poisoned recently by eating bologna sausage. This is the result of allowing dogs to wear brass collars.—Philadelphia Chronicle

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To Correspondents.

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Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

"THE SCIENTIFIC BASIS OF SPIRITUAL. ISM," by the late Epes Sargent, called out the warmest encomiums at its first appearance. and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore. 9 Montgomery Place, Boston.

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